A BRIEF EXPLICATION Upon the last Fifty PSALMS:

From *Psal.* 100. to the end.

BY

DAVID DICKSON, Professour of Divinity in the Colledge of *Edenburgh*.

COLOS. 3. 16.

Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms, and Hymns, and spirituall Songs, singing with grace in your hearts to the Lord.

The second Edition corrected.

8° L. 243. Th.

Imprimatur,
EDMUND CALAMY,

LONDON,
Printed by *T. M.* for THOMAS JOHNSON at the Golden Key in St. *Paul's* Church-yard. 1655.


BIBLIOTHECA BODLEIANA

TO THE RIGHT HONOURABLE THE EARL of *CASSILLS*,

Grace and Peace through Christ Jesus.

My Right Noble Lord,

ONe of the speciall motives of my resolution to follow this Work in parcels, was the apparant hazard, that if in this time of trouble, and of my old age, I should have delayed to put forth some part of it till all had been ready, the whole might have been miscarried or marred by some passage of providence

which might have befallen me. But seeing it hath pleased the Lord to spare my life, and my health, and my liberty in his service, as I wanted not the example of grave Authours before me to divide the whole book of the Psalms into three Fifties, and to dedicate every part to severall persons; so I judged it good thrift to take occasion thereby to testifie my bounden duty and respect to so many of the Noble friends of *Sion* as I could overtake, and that with a minde to honour all the rest, who have put their shoulder to the work of setling Religion and the Kingdom of Christ among us: whose labours, albeit they should have no other fruit in our time, then the right stating of the Question between us and all adversaries of the true Doctrine, Worship, and Discipline of Christs house, as it is set down in the Confession of faith, in the Directory for publick worship, and in the Rules of Government of Christs Church, drawn forth from Scripture warrant; yet even that much is worth all the expence of whatsoever is bestowed by any or all the Lords Worthies, upon Religion. And howsoever the Lord doth claim and call for the whole glory of this work to himself alone, by staining the pride of the glory of all instruments whereof hee hath made use about it (as now appeareth) lest the glory

due

due to himselfe in all and every one of the passages of promoting the same should be eclipsed, yet will he never utterly reject this service, nor disallow the upright endeavours of his servants therein, but will in his owne time and way, both advance it, and bear witnesse to his faithfull servants in and about it, whereseoever he hath a mind to keep house, or to reign as King [illegible]don. Yea, he will also make it known to the world, that as on the one hand hee will not want a visible Kingdome in the world, (though not of this world;) so on the other hand, that his Kingdom shall be so far from hindring the civill Government of Magistrates, where it hath place, that by the contrary, it shall be a chief prop and pillar of every Kingdom where it is received.

In this number of upright promoters of the Kingdome of Christ, your Lordship hath been alwayes looked upon all the time of our late troubles, as one very eminent: and I (since my first admission into your Lordships acquaintance) have observed your constant care and endeavour, as to know what was the right indifficile questions, as also to hold it fast according to your power, after you had discovered it. Which, as it may be your Lordships comfort, so is it your commenda-

tion, and all mens duty to do the like, eſpecially in this dangerous time, wherein ſins practiſed, and not repented of, are ſo ſeverely and juſtly puniſhed by Gods giving over the impenitent to the open profeſſing and defending of their unrepented faults; for God in juſtice and wiſdome has ſuffered the hedges of his Vineyard to be broken down, and the holy Diſcipline of his Houſe to be ſo ſet at nought by all ſorts of perſons, that every ſpirit of errour, having open way to come in at the breach, he might thereby try and exerciſe all his people, who ſtand in Covenant with him by profeſſion, and reclaim or puniſh ſuch as live in errour. And no wonder that he ſo ſhould do; for when there is ſo little uſe made of the holy Ordinances of Religion, when the Scriptures are either not read, or not eſteemed of, when the form of Godlineſſe is ſeparated from upright endeavour to feel and ſhew forth the life and power of it; and when the grace of the Goſpel is turned into wantonneſſe, and men are become ſo much the more bold to ſin, as they do heare much of the mercifulneſſe of God, when every divine Truth is either not belived at all, or received onely with humane and temporary faith: when Chriſt is looked upon by many only as a man, and not as God manifeſted in

the

the fleſh, not as the eternall Son of God, who from everlaſting was with God, and was God, Co-worker in the Creation with the Father and the Spirit; when Chriſt is confeſſed to be Chriſt, but not employed as Mediator: or (as if men had no need of him) not made uſe of in his Offices: when many do caſt open their ſouls unto, and ſeek after another ſpirit then the Spirit of truth, the Comforter, the Holy Ghoſt, who according to the Scriptures, both wounds and heales the conſciences of beleevers, and ſanctifieth the heart and converſation of all them that come to God through Chriſt. In this time (I ſay) when theſe and many other ungodly practices of men, walking after the imaginations of their own heart do ſo abound; what wonder is it that the Lord hath let looſe ſo many unclean ſpirits, as no Hiſtorie can ſhew more in ſo ſhort a time in any age, or in any place of the world: by whoſe ranging up and down among us, God is about to make manifeſt the ſtabilitie and ſinceritie of the faith of them who are approved, and to take tryall of others (in whom ſuch damnable practices, as by the Doctrine of divels are now openly defended, will be found unrepented) whether (after they ſhall hear their ungodly pranks maintained and patronized by ſome Sect-maſter,

ser, Heretick or Schismatick) they will abhor such abominable doctrine, and repent their own former misdeeds, which have spoken the language of some of those vile errors; Or whether they will justifie their own faults, (according as their Sect-masters do teach them to do) either by despising all the Ordinances, and lifting themselves above the same, or by rejecting the commands and cords of the morall Law, wil loose themselves from the obedience thereof, as if Christ had freed the beleever from the command and authority of the Law, no lesse then from the covenant and curse thereof; or by blaspheming the Scripture, will cry down the truth, and the use and power of it; or by calling every truth in question, will exempt themselves from the bonds of all Religion; or will walk after the imagination of their own heart, and make their own conceits their Oracle, their fancie their Faith, and their lusts their God; or wil, by opposing one or other of the Persons of the Godhead, deny and separate the individuall Essence of one God in three Persons; or by receiving the doctrine of some of those many lesser antichrists which are in the world, will incorporate themselves in the great mysticall Body of that one Antichrist, spoken of in Scripture; or in a word, will, by rejecting the truth, and

not

not receiving of it in love, when it is offered, bring in upon themselves strong delusions, and give a powerfull possession of themselves to the Divel, whereby he may so rule in them, as to make them vent whatsoever hell can devise, to the dishonour of God, and Christian Religion, that all such may be damned, as for their not receiving the truth in love, so also for their taking pleasure in unrighteousnesse, according as the Apostle did prophecie should come to passe, 2 *Thessal.* 2. 11, 12.

In such a time therefore as this is, wherein the Lord is manifesting who are of God, and who not, who do know God, and who not; who doe follow the Spirit of Truth, and who are led by the spirit of Error, and is deciphering them by this infallible mark which the Apostle giveth 1 *John* 4. 6. that the one giveth a believing and obedientiall ear to the Penmen of holy Scripture; the other doth not so; what a mercie, yea, what an honour and happinesse is it for the Lords children, to make such use of a setled Ministry (which is the great gift of Christ bestowed upon his Church) as not to be carried about with every winde of doctrine: *Ephes.* 4. 11, 12, 13, 14. not to be led away with the errour of the wicked, nor fall from their owne sted-

fastnesse,

faſtneſſe, but to grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt, 2 *Pet.* 3.17, 18. Which grace, and honour, and happineſſe, that it may not onely continue with your Lordſhip, but alſo be granted to all thoſe that love our Lord Jeſus Chriſt in ſincerity, is the prayer of

Your Lordſhips ready Servant
in the Goſpel,

DAVID DICKSON.

THE

THE
Epiſtle to the READER.

Chriſtian Reader,

IN *the two former Parts of this Work, I have ſpoken my mind to thee in relation to this brief explication of the Pſalms: I will not here keep thee up in the entrie of this laſt Part, nor ſay any more unto thee ſave this, It is our bounden dutie to bleſſe him that inhabiteth the praiſes of* Iſrael, *who will have all the Mourners in Sion to be comforted, and who, as* hee hath prepared in this mountain to all people (*Iſa.*25.6.) a feaſt of fat things, a feaſt of wines on the lees, of fat things full if marrow, of wines on the lees well refined, *by beſtowing Chriſt, and the unſearchable riches of*

of his grace, upon every Penitent who fleeth to him for delivery from sin and wrath; so hath he also prepared to every such soul the excellent songs of Sion, to encrease their Festival gladnesse; and for evidencing of his purpose to give unto them everlasting joy, after this life is ended, hath put in their hands (for their comfort in every condition, wherein they can be in this present life and valley of tears) this sweet smelling bundle of Psalms; wherein he hath made his works of Mercie and of Judgment the pawns of his Promises for compleat happinesse unto them, and also of the utter overthrow and perdition of all their enemies, and hath appointed both Mercie and Judgment to be the matter, as of their joy, so of his own glorie in the Church, to be lifted up, as a sacrifice upon the Altar Christ Jesus, by the voice of his people, singing with grace to him, both alone and in companie, and making melodie in their hearts. Therefore as in the changes of our own particular private condition, we have libertie to chuse for our use such parts of the

Psalms

Psalms as do speak most near to our present case: so let us be bound in publick meetings of the Church to joyn with the Congregation in singing every truth uttered by Gods Spirit in the Psalms, as we are directed by the Minister and mouth of the meeting, for glorifying of him who hath done, promised, threatned and taught whatsoever is therein expressed; remembring that his praises are the pillars of our faith; and that his joy is our strength; and that those calves of our lips are acceptable sacrifices to God through Jesus Christ, in and for whom

I am thy servant in the
work of the Gospel,

DAVID DICKSON.

DAVID DICKSON

A BRIEF

EXPLICATION

Upon the laſt Fifty

PSALMS:

PSAL. CI.

DAvid, not being as yet entred in poſſeſſion of his Kingdome, doth by direction of the holy Spirit, fall upon a conſideration of the duties of a righteous Prince, which he ſetteth down as a rule, to be followed by himſelfe and all Magiſtrates, obliging himſelf, to endeavour to conform his Government thereto: wherein he is but a type and ſhadow of Chriſt, in whom alone the perfect performance of the duties here promiſed are to be found. The principal duties which *David* undertaketh to diſcharge, may be, for orders ſake, reduced to the number of eight, according to the number of the verſes.

Ver. 1. *I will ſing of mercy and judgement, unto thee, O LORD, will I ſing.*

The firſt duty which he undertaketh, is, to delight himſelf in all royal vertues, required for the Government of good or bad ſubjects; and to make thoſe duties his Song; and to approve

himself to God for the sincerity of his intention in this undertaking. *Whence learn*, 1. All the duties of righteous Government may be comprehended under these two heads, *mercy and judgement*; for, *mercy* taketh in the care of the poor, needy, oppressed or injured; and *judgement* taketh in the care of equity, and righteous dealing among his subjects, with the rewarding of the good, and punishing of evil doers: *mercy* provideth for all good things which the subject needeth, and *judgement* provideth for the security, and for removing whatsoever evil may trouble them; *I will sing* (saith he) *of mercy and judgment*. 2. Such as are designed unto any calling, especially any publick charge, should prepare themselves for it: partly, by laying before themselves the duties belonging to the right discharge of such a calling: and partly, by bending of their hearts, and laying engagements on their spirits, for the faithful discharge thereof; for so much doth *Davids* example heare teach us. 3. Duties of a mans calling, should both be studied unto, and discharged with some chearfulnesse and readinesse of minde; for, *I will sing of mercy and judgement*, importeth so much. 4. As it is expedient for the peoples better acceptance of a man to a publick charge, that his purpose to discharge his duty therein be published; so also it is expedient for the mans stirring up and fastning to his duty, that he engage his heart unto God; for, so doth *Davids* example teach us: *Unto thee, O LORD, will I sing.*

Ver. 2. *I will behave my self wisely in a perfect way: O when wilt thou come unto me? I will walk within my house with a perfect heart.*

The second duty which he undertaketh, when God shall come unto him to perform his promise, and put him in possession of the Kingdome, is, that he will cast a copie to all the subjects, of godly and wise behaviour in his own person and family, according to the rule of Gods Word. *Whence learn*, 1. He that purposeth to carry a publick charge well, must discharge the duty of a private man well in his own person, and make his own personal carriage exemplary to all who shall hear of him: for so doth *Davids* undertaking here teach us. 2. It is necessary for our personal carriage, and conversing with others, that we make the Lords commands our Rule; for that is a *perfect way*; and that we study to make application of general rules prudently, according

ding to the circumstances of time, place and person: for, this is wisdome, as *Davids* example doth teach: *I will behave my self wisely in a perfect way.* 3. Such as believe Gods promises, do long to have the performance of them, as we see in *David*, who had a promise of the Kingdome, and looked long for it: *O when wilt thou come unto me?* 4. In the performance of promises, the Lord maketh his approaches nearer and nearer unto the believer, and then shall be the neareſt communion, when God shal perform all that he hath ppromised unto us: for *David* calleth the giving unto him the possession of the promised Kingdome, Gods *coming unto him: O when wilt thou come unto me?* 5. A mans holinesse, righteousnes and wisdome, is put to proof by his behavior to his domesticks, with whom he doth most frequently and intirely converse: for herein doth *David* promise to give evidence of his walking wisely in a perfect way: *I will walk within my house with a perfect heart.* 6. To compleat a mans sincerity, it is necessary not only that he have a perfect way, and a prudent carriage in it, but also that he be upright in his heart, intentions, ends and motives; therefore *David* addeth, *I will walk with a perfect heart.*

Ver. 3. *I will set no wicked thing before mine eyes: I hate the work of them that turn aside, it shall not cleave to me.*

The third duty undertaken is, that he will be far from plotting of any wicked thing, and far from communion with any persons in any evil course, which is a proof of the uprightnesse of his heart, undertaken in the former verses. *Whence learn,* 1. A wicked designe is inconsistent with uprightnesse of heart, which hath an aime at pleasing of God, and nothing else but what he will allow: *I will set no wicked thing before mine eyes.* 2. A man can hardly be free of an evil course, if he shal be tempted unto it, except he hate and abhor such courses in other mens practices; for he who is resolved to be upright, should say truly, *I hate the work of them that turn aside.* 3. Albeit an upright heart may be at unawares intangled in a sinful course; yet so soon as he doth perceive it to be such, he will quit it; therefore after *David* hath said, *He hateth the work of them that turn aside,* he addeth, *It shall not cleave to me.*

Ver. 3. *A froward heart ſhall depart from me, I will not know a wicked perſon.*

The fourth duty undertaken is, in relation to the Court and places of truſt: he will not have in his company, nor will countenance a perverſe or wicked perſon; *Whence learn,* 1. Among the vices of the heart, frowardneſſe, perverſeneſſe and wickedneſſe are moſt of all to be eſchewed and abhorred, becauſe thoſe evils do harden the heart againſt admonition; and do make it incorrigible in an evil courſe, albeit a better courſe be ſhown; therefore *David* denounceth war againſt ſuch a diſpoſition; *A froward heart ſhall depart from me.* 2. It is good for a King, and for his Court, and for his ſubjects, and for the ſtanding of his Kingdome, that wicked, perverſe, and impious men be out of credit in the Court, and not admitted to places of power or truſt: for nothing can be more acceptable to God in the point of Government, nor more amiable to the ſubjects then this; for which cauſe *David* promiſeth to the ſubjects beforehand, *I will not know a wicked perſon*; much more will Chriſt not know, but diſclaim ſuch a perſon.

Ver. 5. *Who ſo privily ſlandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I ſuffer.*

The fifth duty undertaken, is the curbing of out-breaking wickedneſſe, eſpecially of that which moſt hindereth the peace and welfare of the ſubjects, ſuch as is privie ſlander, and open inſolencie. *Whence learn,* 1. There is no ſort of perſons more pernicious to a King, or to his ſubjects, then is a privie ſlanderer, having credit in Court: for he is able to murther any ſubject, and ruine his State, by ſecret and falſe reports of him, while the innocent is ignorant of it, and wanteth all place to defend himſelf; and therefore this evil is to be ſeverely puniſhed by the Magiſtrate: *Who ſo privily ſlandereth his neighbor, him will I cut off.* 2. A Kingdome is not well ruled, except proud and inſolent ſpirits, whoſe behaviour ſpeaketh prodigality, ſtrife, emulation and oppreſſion, be taken order with and born down; *Him that hath a high look and a proud heart, will not I ſuffer*

And

And such, if they escape mens judgements, will not be winked at by Christ, in whom the truth of types is accomplished.

Ver. 6. *Mine eyes* shall be *upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.*

The sixth duty undertaken, is countenancing and encouraging of the godly in the land. *Whence learn,* 1. The Magistrate should have a speciall care to countenance upright men, and such as feare God: *Mine eyes shall be upon the faithful in the land.* 2. It is good policy, for Kings to have in their Court and Councel such as are faithful; *Mine eyes shall be upon the faithful in the land, that they may dwell with me.* 3. He is to be held in our estimation for a faithful man, who walketh after the rule of Gods Commandements; for such as he called *faithful* before, he expoundeth here to be such *as walk in a perfect way*; whether his heart be upright or not, doth belong to God to judg. 4. As it is good policy in a State, to have about the King or supream Magistrate such as are professors of true Religion, and of an honest conversation: so it is good thrift and husbandrie, for every man to choose such for their servants in the family; *Hee that walketh in a perfect way, he shall serve me.*

Ver. 7. *He that worketh deceit, shall not dwell within my house: he that telleth lies, shall not tarry in my sight.*

The third duty undertaken, is the purging out of discovered hypocrites, if they shall creep in into credit or trust. *Whence learn,* 1. Deceitful and false men, and counterfeit hypocrits may escape mens observation, and creep into the fellowship of the godly, and climbe up to the Court, and get place in Kings houses; for so doth *David* presuppose here. 2. When men are discovered and found to be deceitful workers and liars, then such as have power should purge them out; *He that worketh deceit, shall not dwell within my house; he that telleth lies, shall not tarry in my sight.*

Ver. 8. *I will early destroy all the wicked of the land, that I may cut off all wicked doers from the City of the* LORD.

The eighth duty undertaken, is, to suppresse all ungodlinesse in the land, and that for the good of religion, and furtherance of the welfare of the Church. *Whence learn,* 1. The duty of Magistrates is to suppress all the wicked in their Kingdome, lest by indulgence shewn to them, they do multiply, and so beare down the godly: *I will destroy all the wicked of the land.* 2. The more timously the Magistrate doth declare himself against all wickednes, the more doth he what belongeth to his dutie: *I will early destroy all the wicked of the land.* 3. Albeit it be not possible for any Magistrate, corporally to destroy all the wicked in the land, partly, because it is impossible to find out every one; and partly, because the number of the righteous and sound hearted is few, and their power weak; and partly, because none can determine who they are in particular: yet a godly Magistrate may civilly destroy them all, by causing to execute civil punishments, and that Ecclesiastical Discipline be exercised against all them, who do not submit themselves to Gods lawes, till all men yeild outward obedience: and unto this duty should every Magistrate set himself: *I will early destroy all the wicked in the land.* 4. The Magistrates duty is, by his power and by punishment of evil doers, to endeavour the welfare of Gods Church within his bounds, as the Minister of God appointed for that end: for *David* saith, *I will early destroy all the wicked of the land, that I may cut off all the wicked doers from the City of the* LORD. If the Magistrate shall punish open transgressions, the Church will be in better case: This was *Davids* resolution as a type of Christ, and howsoever in execution much was wanting in the type, yet Christ will perform all this exactly in his own appointed time, and in his own order, partly in this life, partly at mens death, and partly at the last day.

PSAL.

PSAL. CII.

A prayer of the afflicted when he is overwhelmed, and poureth out his complaint before the LORD.

This Psalm agreeth wel with the time of the Babyloniſh captivity of the Jews, about the end whereof the ſeventy yeares being now nigh expired, the weight of the miſery of Gods people, and the mockerie of the heathen, and the peoples longing for delivery, did ſo afflict the Prophet, that in compaſſion towards the ſcattered Church, he poureth out this prayer, and communicateth it at the Lords direction, to all other feeling members of the body to be made uſe of, for the waking up of their affections, and ſtrengthening of their hope of delivery. The parts of it are three; In the firſt, he craveth audience to his prayer becauſe of his ſad condition, wherein he ſympathizeth with the Church in affliction, to *ver.* 12. In the ſecond, he encourageth himſelf in the hope of being heard in behalf of the Church, to *ver.* 23. In the the third, he layeth forth the occaſion of all this grief, which was the feare he had of the cutting off of the Church of the Jews, before the coming of the Meſſiah; and ſheweth how he ſtrengthened his faith in prayer againſt this temptation.

From the Inſcription, *Learn*, 1. It it no ſtrange thing for the dear children of God, to be under heavy affliction; for, here it is preſuppoſed that they may be afflicted, yea, and overwhelmed. 2. The conſideration of the condition wherein the Church is, ſerveth to aſſwage and mitigate the private calamities of any particular perſon at any time: for this prayer giveth direction to the afflicted, whatſoever be his affliction to look upon the condition of the Church in the mean time, that it may eaſe his private grief, if it be well with the Church; and againe, that it may either eaſe his private grief, or turn it to run in the right channel, if the Church be in a hard condition, as here it is held forth: for the moſt kindly grief of a lively member of the Church, is that grief wherein he ſympathizeth with the calamity of the body, and this wiſdom is propounded in this Pſalm; and recommended to Gods people to be made uſe of. 3. The affliction of the Saints before us, may and ſhould be the matter

of our comfort and ſong to God, and hope of help to us in our prayers: for this doth the inſcription and Pſalm teach us. 4. The way for a man afflicted and overwhelmed, to have eaſe, comfort and deliverance, is, *To poure out his ſoul before the Lord*; for ſo much is here imported. 5. Albeit a perſon afflicted, cannot fil up the words of this Pſalm, in his own proper preſent feeling, yet may he make good uſe of this prayer, which teacheth him how to wreſtle for a deliverance: for the general title prefixed to the Pſalm teacheth ſo much.

Ver. 1. HEare my Prayer, O LORD, and let my cry come unto thee.

2. Hide not thy face from me, in the day when I am in trouble, encline thine eare unto mee: in the day when I call, anſwer me ſpeedily.

In the firſt part of the Pſalm, he prayeth for ready acceſſe and audience to his prayer, becauſe of his heavy affliction, which is ſet down more generally, *ver.* 1, 2. and more particularly branched forth in the nine following verſes. From his petition for audience; *Learn*, 1. A ſoul afflicted, ſeeking relief and comfort in God, may both confidently pray for, and certainly expect audience and acceptance of its prayer; *Heare my prayer, O God.* 2. The earneſt prayer of an humble Supplicant, cannot be kept out from God, by whatſoever objected impediment; for, *Let my cry come unto thee*, is thus much: *Let nothing hold out my prayer.* 3. Albeit it is not any ſtrange thing to ſee a ſoul in trouble, and God to ſeem to be diſpleaſed with it alſo, yet the want of Gods conſolation, and ſenſe of his diſpleaſure, is more heavy then the trouble, and is that which the godly can leaſt endure: *Hide not thy face from me, in the day when I am in trouble.* 4. The Lord ſuffereth his babling children to ſpeak to him in their owne form of ſpeech, (albeit the termes which they uſe, be not fitted for his ſpiritual, inviſible, and incomprehenſible Majeſty) ſuch as are, *Heare me, hide not thy face, encline thine eare to me*, and ſuch like other ſpeeches. 4. A ſoul perplexed and overwhelmed with trouble, cannot long endure the Lords withdrawing of his preſence from it: *In the day when I call, anſwer me ſpeedily.*

Ver.

Ver. 3. *For my daies are consumed like smoke: and my bones are burnt as an hearth.*

4. *My heart is smitten, and withered like grasse, so that I forget to eat my bread.*

6. *By reason of the voice of my groaning, my bones cleave to my skin.*

6. *I am like a Pelican of the wildernesse: I am like an Owle of the desart.*

7. *I watch, and am as a Sparrow alone upon the house top.*

He setteth down his affliction more particularly; First, in the effects and signes of his sorrow to be seen in his body, to *v.* 8. Then in the causes thereof, to *v.* 11. Thirdly, in the consequence and chief effect thereof repeated, which is the apparent utter undoing of him, *v.* 11. As for the first, we may take the signes of sorrow expressed in a number of similitudes, to describe both the condition of the Prophets natural bodie, and also the condition of the body politick, of the tribe of *Judah* now in captivity: *Whence learn,* 1. The Lords children are subject to such sad conditions, as may bring their very natural body to a sort of decay, as those similitudes here used do expresse. 2. The condition of a visible Church, may seem, and really be in its own kinde, in such a weak, sorry and sick condition, as the comparisons here do hold forth. 3. As smoke is extracted by fire out of a moist body, and doth vanish when it is evaporated: so may the life and vigor of a Saints body be spent, and consumed by trouble and sense of Gods withdrawing, or of his wrath; *My daies are consumed like smoke.* 4. As fire heateth the hearth, and the hearth once hot with fire, is able to kindle and burn timber or coales, or any combustible matter cast on it: so is the sense of Gods wrath in long lasting trouble, able to spend the strength of the strongest man; *My bones are burnt as an hearth.* 5 As grasse withereth when it is cut: so is the courage of a man cast down, when he findeth Gods anger, pursuing his Church or himself: *My heart is smitten, and withered as grasse.* 6. When God is seen to be angry, the comforts of this life are tastlesse, and can yeild no pleasure; *I forget to eate my bread.* 7. Heavie sorrow can hardly be suppressed, sighes and groans must of

necessity

neceſſity give ſome vent unto it: for, here is *the voice of groaning.* 8. The exerciſe of the ſpirit of Gods deareſt children may endure long, even till their fleſh faile them: and their leanneſſe may be ſuch as here is ſpoken of; *My bones cleave to my skin.* 9. As in ſad troubles familiars uſe to draw back from, and leave a man alone; ſo alſo a ſad ſoul loveth to be alone, rather then to be a ſpectacle of miſery to others: *I am like a Pelican in the wilderneſſe, I am like an Owle in the deſart.* 10. Trouble of minde is able to bereave a man of nights reſt, and then his readieſt eaſe of minde, is to vent his grief to heavenward: *I watch, and am as a Sparrow alone on the houſe top,* chirping.

Ver. 8. *Mine enemies reproach me all the day,* **and** *they that are mad againſt me, are ſworn againſt me.*

The cauſes of his grief are three; Firſt, the reproach and deſperate cruelty of the enemy againſt the the Church, *ver.* 8. Secondly, the ſenſe of Gods anger appearing in his diſpenſation, which drew him not only to frequent faſting and teares, but alſo to an uncomfortable life. Thirdly, the compariſon of times of the former proſperity of the Church with the preſent adverſity, *ver.* 9, 10. *Whence learn,* 1. The men of this world uſe to meet with pity in their calamity, but the godly are ſubject to reproaches in their troubles, which mockery and calamity doubleth their miſery; *Mine enemies reproach me all the day.* 2. The enemies of Gods people are reaſonleſs and implacable in their indignation againſt the godly: *They are mad againſt me.* 3. Albeit the miſeries of Gods people may be ſuch, as the wicked enemie of Religion, when he would curſe any perſon, ſhall wiſh no worſe to them, then to ſay, Let him be like ſuch a people, and ſuch a godly perſon, yet will the wicked not be ſatiated with this, except he bring more miſchief upon the godly: *They that are mad againſt me, do curſe by me,* or *are ſworn againſt me.*

Ver. 9. *For I have eaten aſhes like bread; and mingled my drink with weeping.*

10. *Becauſe of thine indignation and thy wrath:*

for

for thou haſt lifted me up, and caſt me down.

The ſecond cauſe of his grief, was the ſignes of Gods indignation appearing in the Churches miſery, which made him ſit deſolate many times in the duſt, weeping when he ſhould have taken ſome refreſhment to his body. *Whence learn*, 1. The condition of the godly ſometime may make them miſerable, not only in the eyes of the world, but alſo in their own eyes for a time: *I have eaten aſhes like bread, &c.* 2. Not only may the godly be driven to frequent faſting and prayer, but alſo to have gray dusty bread for their ordinary diet, and that joyned with ſuch grief, as they can take no food with comfort; *I have eaten aſhes like bread, and mingled my drink with weeping.* 3. The ſharpeſt ingredient in the trouble of the ungodly, is the ſenſe of Gods indignation; *I mingled my drink with weeping, becauſe of thy indignation.* 4. The troubles which the Lord doth bring upon his own children, ſhall lead them to the ſenſe of their ſin, and of Gods juſt diſpleaſure againſt them for the ſame; *I mingled my drink with weeping, becauſe of thy indignation and wrath.* 5. As it is the Lord which maketh changes of condition, and giveth now proſperity in his indulgence, and anon adverſity for the abuſe of proſperity; ſo ſhould he be acknowledged in his bounty and juſtice good and holy; *For thou haſt lifted me up, and caſt me down.* 6. Compariſon of paſt proſperity with preſent adverſity, maketh the preſent afflicted condition the heavier, and Gods juſt indignation the more evident: for thus doth the Pſalmiſt prove Gods wrath purſuing him and the Church; *For thou haſt lifted me up, and caſt me down.*

Ver. 11. *My daies* are *like a ſhadow* that *declineth: and I am withered like graſſe.*

Here he repeateth the apparent ſad conſequence and effect of his own and the Churches affliction; he and the Church of the Jews now in captivity, were like to be cut off without comfort or hope of deliverance. *Whence learn*, 1. Not only the viſible face of a Church, but alſo the ſcattered parts thereof, may be near to diſappearing, and to utter decaying under long continued trouble; *My dayes are like a ſhadow that declineth, and I am withered like graſſe.* 2. The miſeries of the godly, and the extreme danger of the Church, being laid forth before God,

are

are good arguments of hope that God shall shortly help; for therefore is it repeated, and laid down heare for the last part of pouring out his soul; *My daies are like a shadow that declineth, and I am withered like grasse.*

Ver. 12. *But thou, O LORD, shalt endure for ever: and thy remembrance unto all generations.*

In the second part of the Psalm he striveth to comfort himself in the hope of grace to be shewn to the Church, by seven arguments. The first is, because God hath purposed to perpetuate the memorial of himself unto all generations, and endureth for ever to see it done. *Whence learn,* 1. There is ground of hope to believers in the saddest condition of the Church; for albeit believers be mortal, yet God in whom their life is hid, is eternal; *But thou, O LORD, shalt endure for ever.* 1. Because God will have his Name known in all generations, and will have his Word and Ordinances of Religion made use of among men, for preserving the memory of his attributes works and will, therefore the Church must continue from age to age; *Thou shalt endure for ever, and thy remembrance unto all generations.*

Ver. 13. *Thou shalt arise,* and *have mercy upon Sion: for the time to favour her, yea, the set time is come.*

The second argument of hope, that God will shortly have mercy on his Church, is because the time of the seventy years set for their captivity, was now almost expired. *Whence learn* 1. It is good reasoning from Gods unchangeableness, to conclude a change of the sad condition of the Church afflicted, from a worse unto a better: *Thou shalt endure for ever,* and therefore, *thou shalt arise, and have mercy upon Sion.* 2. As the Lord hath set times for exercising his people with affliction; so also set times for comforting of them againe; which time when it is come, God will have mercy on them whom he hath afflicted: *Thou shalt arise and have mercy upon Sion; for the set time to favour her, yea, the set time is come.*

Ver.

Ver. 14. *For thy ſervants take pleaſure in her ſtones: and favour the duſt thereof.*

The third argument is, becauſe the Lords people had a great affection to re-edifie the Temple, lying now ruined. *Whence learn,* 1. It is no new thing to ſee the outward face of Religion, and holy Ordinances defaced; for the Temple of *Jeruſalem* is here lying in the duſt of a ruinous heap. 2. The Ordinances of Religion ſhall not be utterly aboliſhed, but ſo much thereof ſhall be preſerved, as may ſerve for the furtherance of Reformation, and re-edification of his Church, in Gods appointed time; as here the Temple is ruined, but there are *ſtones* reſerved for a new building. 3. When the Ordinances of God are at the loweſt, and moſt deformed in the eyes of the world, they are and ſhould be moſt lovely, and looked upon with moſt eſtimation and affection of Gods people; *Thy ſervants take pleaſure in her ſtones, and favour the duſt thereof.* 4. It is a good ground of hope that God will ſhortly repaire the ruins of Religion, when he provides builders, and doth put into their hearts a love to ſet upon the work of reformation, as the Pſalmiſts reaſoning here doth teach us.

Ver. 15. *So the Heathen ſhall feare the Name of the LORD, and all the Kings of the earth thy glory.*

The fourth argument of hope is, from the promiſed Converſion of the Gentiles, to whom the true Religion was to be tranſmitted in Gods own time, by the means of reſtoring of the Church of the Jewes unto their wonted priviledge. *Whence learn.* 1. The enlargement of the knowledge and feare of God among them that know him not, ſhould be the aime and encouragement of zealous Reformers, to uſe all meanes which may conduce for Reformation; for ſo much are we taught in the Pſalmiſts example, deſiring the reſtauration of the Church of the Jewes, that the Gentiles might be brought in; and by hope of the Converſion of the Gentiles, giving hope of reſtauration unto the ſcattered Church of the Jewes; for, *So the heathen ſhall feare thy Name*, is the reaſoning of the Pſalmiſt. 2. When the Lord is

pleaſed

pleased to arise, for restoring of his afflicted people unto comfort, and of Religion unto its own beautie, he can work so as Kings shall feare and tremble, to see Gods care of his own despised people; for so saith he, *The Heathen shall feare thy Name, and all the Kings of the earth thy glory.*

Ver. 16. ***When the LORD shall build up Zion, he shall appeare in his glory.***

The fifth argument of his hope is, from the glory which God should have in restoring of his Church. *Whence learn,* 1. Whatsoever instruments the Lord useth in the gathering of his Church, he will have himself seen to be the builder thereof; for it is the Lord here, *that shall build up Sion.* 2. As the glory of the Lord is obscured when his Church is scattered; so when he sets up his own ordinances again, his glory doth appeare, yea, and that more then if his Church had not been scattered; *When the Lord shall build up Sion, he shall appear in glory.* 3. The connection of Gods glory with the salvation of his Church, is a comfortable ground of hope, that howsoever the Church be demolished, yet it shall be restored and repaired again: for, *When the Lord shall build up Sion, he shall appear in glory*, importeth so much.

Ver. 17. ***He will regard the prayer of the destitute, and not despise their prayer.***

The sixth argument of hope is, from the Lords respect to the prayers of his people. *Whence learn,* 1. The Lords people do reckon themselves destitute and desolate, when they have not the face of a Church, and do want the publick Ordinances of Religion, which are the tokens of the Lords presence among them: for especially in relation to their scattering from *Jerusalem* and the Temple, doth the Psalmist here call them *destitute* or desolate. 2. When the Lords people are scattered one from another, they can trust one another, and meet together at the throne of grace, by their prayer presented before God. as here the faithful scattered in captivity, do meet in a joynt Petition for the building up of *Sion*; the destitute have their prayer put up in Gods hearing; *He will regard the prayer of the*

stitute

destitute. 3. Albeit the Lords people be desolate and destitute of all earthly comfort and help, and be despised by the world, yet their persons and prayer are in estimation with God; *He will regard the prayer of the destitute, and not despise their prayer.*

Ver. 18. *This shall be written for the generation to come: and the people which shall be created shall praise the* LORD.

19. *For he hath looked down from the height of his Sanctuary: from Heaven did the* LORD *behold the earth.*

20. *To heare the Groaning of the Prisoners: to loose those that are appointed to death.*

21. *To declare the Name of the* LORD *in Sion: and his praise in Jerusalem.*

22. *When the people are gathered together: and the Kingdomes to serve the* LORD

The seventh argument of hope to be heard is, from the assurance, that as their calamity was foretold in Scripture; so their delivery promised should be recorded in Scripture also, to the praise of God, to the edification and consolation of the Church of God in their solemn meetings, in whatsoever Kingdomes they lived. *Whence learn,* 1. The more glory we foresee shall come to God by the granting of our prayers, the more confidence may we conceive to have our petition granted; as the Psalmists example doth teach us. 2. God hath so provided, that the exercise and experience of the Church in former times, should serve to manifest his glory, and edifie the posterity in after times; *This shall be written for the generation to come.* 3. The Lord hath determined by holy Scripture to propagate true Religion, whereby he may be glorified, and his Church edified, from generation to generation; *This shall be written for the generation to come.* 4. The gathering together againe of a scattered Church, the conversion of more sinners, and drawing them into the Church, and the perpetuation of the Church from age to age, is a Creation or work of the omnipotent Creator: *The people which shall be created, shall praise the Lord.* 5. The Lord should be praised, as for all his work,

so

ſo in ſpecial for the delivery of his Church; and praiſed not only by them who do ſee his preſent work, and are partakers in their own perſons of the gift, but alſo by all them that ſhall hear of the delivery in after times: *The people which ſhall be created ſhall praiſe the Lord.* 6. The Lord doth ſo make manifeſt his particular and active providence about his people, as all ages ſhall acknowledg his care for them; for the poſterity ſhall ſay, *He hath looked down from the height of his Sanctuary, &c.* 7. Howſoever the Lord ſpeak of his dwelling in his Sanctuary, or in his Church here on earth, yet muſt we conceive no thoughts but heavenly of him, as preſent at once both in heaven and earth, to hear and ſee the condition and carriage of every one; *Hee looked downe from the height of his Sanctuary; from heaven did the Lord behold the earth, to hear, &c.* 8. The Lords heavenly Majeſtie doth not hinder him to humble himſelf to behold even the moſt contemptible things upon the earth, but rather he will thus raiſe his praiſe among men: *From heaven did the Lord behold the earth, to hear the groaning of the priſoner.* 9. Albeit the Lords people may be priſoners, and put to ſilence among men; yet their ſighs and groanes have a loud ſpeech in the ears of the Lord: *Hee beholdeth the earth, to heare the groanes of the priſoner.* 10. Albeit the Lord ſuffer his children to be impriſoned and condemned to die, yet he can interpoſe himſelf (if he pleaſe) for their delivery, before the purpoſe of their enemies be executed: *He beholdeth the earth, to looſe thoſe that are appointed to death.* 11. The end both of the ſufferings and deliverances of the Saints is the glorifying of God; and as their danger doth grow, ſo doth the matter of Gods praiſe in doing for them grow up alſo; *For he beholds the earth, to hear the ſighs of the priſoner, and to looſe them that are appointed to death; to declare the Name of the Lord in Sion, and his praiſe in Jeruſalem.* 12. The time of glorifying God for his works done for the Church of the Jews, is in a ſpeciall manner to be under the Goſpel, in the aſſemblies of the Churches of the Gentiles: For, *He looſed thoſe that were appointed to death, to declare the Name of the Lord in Sion, when the people are gathered together, and the Kingdomes to ſerve the Lord:* that is, in the time when Chriſt ſhall make the Kingdoms of the earth ſubject to him.

Ver. 23. *He weakened my ſtrength in the way: he ſhortened my dayes.*

The

The third part of the Psam, wherein the Prophet declareth the cause of his sorrow, *ver.* 23. and his wrastling against it, *ver.* 24, 25, 26, 27. and his victory over the tentation, *ver.* 28. As for the first, he compareth the case of the Church unto his own personal condition, for as he in the flower of his age was like to die by reason of grief for the Church, so was the Church like to perish in their captivity, and not to go on unto the hoped for coming of the Messiah, and calling in of the Gentiles; which was necessary for the perpetuation of the Church unto the end of the world. *Whence learn,* 1. There is such a strait union between the Church of one age and another, that the whole Church is as one man; the Church of the Jewes is as one *Israel:* and there is such a union between the Church and every member thereof, that every member may and should take and esteem the condition of the Church, as his own personal condition, and may speak of it so, especially if he be the mouth of the body, a Prophet or Minister of the Corporation of the Church; for so much doth the Prophets example here teach us. 2. The Church of *Israel* from *Abraham* forward, was like a man entred in his journey, and as it were by so many steps, from one generation to another, walking on to the coming and receiving of Jesus Christ the promised Messiah; who was to come of them, as the form of speech here, borrowed from a wayfaring man, giveth us to understand. 3. When the Lord did scatter the ten tribes, and after that also did lead in captivity the other two unto *Babylon:* it seemed unto *Israel* a stopping of them from going on their appointed journey, to the coming of Christ, and a making the tribe of *Judah* so weak, as there was no appearance of the possibility of their endurance, or making progresse to their desired end; for so much is imported in the words of the Prophet, taking on the person of *Israel: He weakened my strength in the way.* 4. Yea, there was fear of cutting off of that tribe, and of the abolishing of *Israel*, and that the Messiah coming of them should not appear; and this was the exercise of the Church scattered in the Babyloniſh captivity; and the fear, and the tentation wherewith the Church and the Prophet about the end of the captivity, were wrastling, as is expressed in these words, *He shortned my dayes*, that is, to my appearance (saith *Israel* by the Prophets mouth;) I was cut off from being as a Church or tribe, for any such use as I expected. 5. The desire after Christ and communion with him, which the Church and every beliver hath, is like the longing,

which a man hath to be at his journies end, and the impediments which seem to hinder their communion with him, are like the taking away of their life from them; *Hee hath shortened my dayes*, saith Israel.

Ver. 24. *I said, O my God, take me not away in the midst of my dayes: thy yeares are throughout all generations.*

25 *Of old hast thou laid the foundation of the Earth: and the Heavens* are *the worke of thy hands.*

26 *They shall perish, but thou shalt endure, yea, all of them shall wax old like a garment: as a vesture shalt thou change them; and they shall be changed.*

27 *But thou* art *the same, and thy yeares shall have no end.*

Against this tentation, the Church, or the Prophet in the Churches name, doth wrastle in prayer, and strengthen his faith by sundry arguments, taken from Gods, to wit, Christs eternity, omnipotency, and immutability, *Heb.* 1. 11, 12. *Whence learn,* 1. The Church and any member thereof, may possibly sometime be put in fear of being cut off, before they can attain their desired end; as here, *Take mee not away in the midst of my dayes*, doth import. 2. Faith doth take God for the party to deale with, whatsoever straight it shall be brought into; God is the doer of what is done, saith the believer, and so he dealeth with God by prayer for relief; *I said, O God, take me not away.* 3. Appearance of perishing should not hinder us to pray, but sharpen us rather in our duty, and when Gods promises and his dispensation do seem to disagree, we may presse the Covenant, and not displease God by so doing; *I said, O my God, take me not away &c.* 4. The eternity of Christ is the consolation of the believer in his mortality; and the eternity of Christ as God is the pledge of his preservation, and of the performance of Gods promises unto him; *Thy yeares are throughout all generations.* 5. The omnipotencie of God, even Christ, which

which may be seen in the works of Creation, is a rock for the believer, who is in Covenant with God to rest upon; for what can he not do who hath made all things of nothing? *Of old hast thou laid the foundation of the earth, and the heavens are the work of thine hands.* 6. The immutability of God is a notable comfort to his afflicted people, who because he is not changed, therefore shall they not be consumed; *Heaven and earth shall perish, but thou shalt endure &c. but thou art the same.* 7. As the heavens and the earth are subject to vanity for mans cause, and so in regard of this condition wherein they are now, they shall perish: so also they shall not simply and altogether perish, but be changed as a garment for mans cause, *Rom. 8. 2. All of them shall wax old as a garment, as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy yeares have no end,* Heb. 1. 11, 12. meant of Christ.

Ver. 28. *The children of thy servants shall continue: and their seed shall be established before thee.*

Here is his victory over the temtation, and a solid assurance of the perpetuity of the Church, from one generation to another, grounded upon the aforesaid attributes of Christ. *Whence learn,* 1. He that is sorry for the affliction of the Church, shall have consolation from God, and a gracious answer to his prayer, as the experience of the Prophet here doth teach us. 2. The perpetuity of the Church, and establishing of it, may be solidly concluded from the unchangeablenesse and eternity of God; for thus doth the Prophet reason. 3. The Church shall never be barren, but from age to age bring forth children unto God; *The children of thy servants shall continue, and their seed.* 4. The true members of the Church, are not the children of the flesh simply, but the children of the same faith and obedience with the godly teachers and servants of God; for so are they who have the promises here described; *The children of thy servants shall continue.* 5. Whatsoever change may befal the visible Church before the world, yet before God she is fixed and stable, as an house builded upon a rock; *The seed of thy servants shall be established before thee.*

PSAL. CIII.

This is a Psalm of praise and thanksgiving to God, for his grace to his people, wherein the believer stirreth up himself, and by his own example others also to praise God, v. 1, 2. And that for seventeen reasons or arguments of praise; some of them taken from mercies shewen to himself some from mercies to all believers, and some taken from his sovereign dominion over all, unto v. 20. And in the last three verses, there is an exhortation to all the creatures, to joyne in Gods praises with the Prophet.

Ver. 1. *BLesse the LORD, O my soul: and all that is within me,* blesse *his holy Name.*

2. *Blesse the LORD, O my soul, and forget not all his benefits.*

In the Prophets stirring up of himself to praise God; *Learn*, 1. The sense of Gods Goodnesse to a believer is very blessednesse felt, flowing from God the fountain and cause of blessednesse: *Blesse the LORD, O my soul.* 2. When a believer is satisfied with Gods goodnesse, he cannot satisfie himself in the expression of his sense of it, or of his discharge of thankfulnesse for it, but stirreth up his own dull spirit to the work of praise: *Blesse the LORD, O my soul.* 3. In praising God, special care is to be had of the sincerity of our heart and affections; *All that is within me, blesse his holy Name.* 4. Whatsoever is said of God, will be found really to be true of him, and the believer will subscribe unto the unstained glory of his Name, and may say, *All that is within me, blesse his holy Name* 5. Albeit we do not obtain of our heart at first what we would, yet must we still insist in the stirring up of the grace of God in us, for any service we are about; *Blesse the LORD, O my soul,* saith he the second time. 6. God hath put so many obligations upon every believer, as may furnish

niſh reaſons of praiſe and thankſgiving; *Bleſſe the LORD abundantly, and forget not his benefits.* 7. As oblivion is alwaie unthankful, ſo the remembrance and calling to minde what the Lord hath beſtowed upon us, with a due eſtimation of the meaneſt benefit, is a point of upright thankfulneſſe: *Bleſſe the LORD, O my ſoul, and forget not all his benefits*; that is, forget not any of his benefits, as the form of ſpeech in the Original doth import.

Ver. 3 *Who forgiveth all thine iniquities: who healeth all thy diſeaſes.*

The firſt reaſon of thankſgiving is, for remiſſion of ſins: the ſecond reaſon is for healing, ſpecially of ſpiritual maladies. *Whence learn,* 1. Saving grace beſtowed upon us, ſhould have the firſt room in our thankſgiving unto God, becauſe it is the evidence of Gods ſpecial love to us: for this doth the order of the Prophets thankſgiving teach us. 2. The moſt holy of Gods ſervants are not juſtified by their good works, but by gracious remiſſion of their evil works: *Bleſſe the Lord, who forgiveth thy iniquities.* 3. The remiſſion of ſin is a perfect taking away of the guiltineſſe, not of ſome onely, but of all ſins: *Who forgiveth all thine iniquities.* 4. After remiſſion of ſin, and juſtification of our perſons, there remaineth much inbred corruption, and many not only bodily, but alſo and eſpecially ſinful infirmities, diſeaſes and maladies of our ſouls, whereby we become unable to do the good which we would, or to eſchew the evil which we would not do: and of theſe diſeaſes God becometh a Phyſician to heale them all, by his Spirit of Sanctification beſtowed upon all whom he juſtifieth; *Who healeth all thy diſeaſes.*

Ver. 4, *Who redeemed thy life from deſtruction: who crowneth thee with loving kindneſſe, and tender mercies.*

The third reaſon of thankſgiving is for delivering of him graciouſly from periſhing: and the fourth reaſon is, for giving

unto him mercifully many good things. *By destruction* here he meaneth, not only the danger of being killed by his enemies, but also and especially the state of condemnation and perishing in Gods wrath, from which the man justified is redeemed by the Mediator. *Whence learn*, 1. The benefit of preservation from eternal death, is given unto the man, to whom all iniquity is forgiven; for here these benefits are joyned the one with the other. 2. The deliverances which are given to believers, are well bodily as spiritual, temporal as well as everlasting, do come to us in the way of Redemption, made by our kinde and faithful Kinsman Jesus Christ, *Who redeemed thy life from destruction*. 3. A man must be sensible of the merit of sin, and see himself in the state of perdition for sin, before he can put a right estimation upon his delivery; he must count himself a lost man, till the LORDS Redeemer deliver him, as we may perceive in the Prophet, saying, *He hath redeemed thy life from destruction*. 4. The favour which God bestoweth upon a believer, is not in giving him one or two, or some few evidences of his love and mercy, but in a constant compassing of him on every hand, in every thing: so that he shall turn him about to what Act he will, he is circled round about with love and mercy, supplying wants, preventing, or mitigating and seasoning his troubles, reclaiming him from sin, and directing him in Gods way; *Who crowneth thee with loving kindnesse and tender mercies*. 5. The evidences of Gods kindnesse and mercy upon a man, is not only a meanes to glorifie God, but also a meanes to put respect and honour; yea, and a crown of glory on the head of the believer, in the sight of all who look upon him; therefore saith he, *Who crowneth thee with loving kindnesse and tender mercies*.

Ver. 5. *Who satisfieth thy mouth with good things*: so that *thy youth is renewed like the Eagles*.

The fifth reason of thanksgiving is, not only for blessing the use of the creatures unto him, but also and especially for feeding him with Spiritual food, and giving comfortable refreshments to his Church, set forth under the similitude of corporal feeding upon dainties. The sixth reason is for comforting his spirit,

spirit, and reviving it in his dead condition, as the Eagle is revived and renewed after casting her bill. *Whence learn,* 1. The blessing of God upon the believer, makes the use of Gods benefits, and his ordinary meales and morsels savourie and sweet, because he hath all that is given to him, with Gods allowance and good will; *Who satisfieth thy mouth with good things.* 2. The Lord after Spiritual hunger and thirst, giveth such satisfaction to the soul of the believer, as banquet-chear and dainties do give to a hungry and thirsty man, as the similitude here sheweth; *Who satisfieth thy mouth with good things.* 3. As the Eagle decayeth and groweth lean, when her bill or beak groweth so long and crooked as she cannot eat for it; and when she casteth her bill, and her beak is now fitted better to take her food, then she is revived and strengthened, and as it were groweth young again: so fareth it with the soul of the believer, which sometimes is so exercised and troubled, as it refuseth comfort, and lieth in a dead condition; but when the Lord reneweth the sense of his love, it is a new life, and the inner man is revived againe; *Thy youth is renewed as the Eagle.* 4. It is an act of thankfgiving unto God, to give account to our selves, and to reckon over to our own soules, what the Lord hath bestowed on us, and done for us, as appeareth in the Prophets practice here, speaking all this to his own soul, in reckoning over the benefits.

Ver. 6. *The LORD executeth righteousnes and judgment for those that are afflicted.*

He goeth on in his thanksgiving and ascendeth from the mercies shewen to himself, unto the praising of Gods righteousnesse and mercifulnesse toward all believers, as well as toward himself, according as every ones need doth require: and here is the seventh reason of Gods praise, for maintaining the cause of all his oppressed people. *Whence learn,* 1. The sight of Gods goodnesse towards our selves, should lead us to the observation of Gods goodnesse to all his children in common, and unto his righteous, holy and gracious nature, as the example of the Psalmist teacheth us 2. As to be oppressed was not *Davids* lot alone, but is the common condition whereunto the Godly in all ages are subject: so to have God the defender and the avenger of those that oppresse them, was not the privilege of *David* alone,

lone, but common to him and all Gods children; *For the Lord executeth righteousnesse and judgement for all that are oppressed.*

Ver. 7. *He made known his waies unto Moses, his acts unto the children of Israel.*

The eighth reason of Gods praise, is, for his revealing of his will and works to his Prophet *Moses*, and to the people of *Israel*; *Whence learn*, 1. The knowledge of Gods will, of his way of dealing with men, and of his works, are mysteries which men cannot understand, till the Lord reveal all to them; *It is he who maketh his wayes known.* 2. As God hath the choosing of people to whom, so also of the men by whom he will reveal himself and his wayes; *He made known his wayes unto Moses, his Acts to the children of Israel.* 3. As the revealing of Gods way, wherein he will walk with us, and of his way wherein he will have us to walk before him, is no small mercy to his Church: so is it no small obligation put upon his people, and matter of praise and thanks unto God; for this is made here the matter of the Churches thanks, and of Gods praise, *That hee made known his wayes to Moses*, and made Israel to see that he wrought as he had spoken; *He made known his acts to the children of Israel.*

Ver. 8. *The Lord is mercifull and gracious: slow to anger, and plenteous in mercy.*

The ninth reason of Gods praise is, for his merciful and gracious nature expressed in sundry titles. *Whence learn*, 1. The Lord is compassionate to us in our miseries, and ready to pardon our sins; *The Lord is merciful.* 2. The Lord is not hindred by our unworthinesse to do us good, when we come unto him, but is ready to shew favour to such as acknowledge themselves to be unworthy, and do seek nothing but of his free love; *The Lord is gracious.* 3. The Lord doth not easily let forth the evidence of his anger, even when he is provoked; *He is slow to anger.* 4. Even in wrath he remembreth mercy, and doth

doth not let forth the effects of his wrath in full measure, but tempereth his chastisements, so as we may endure them; and mixeth mitigations in the most bitter cups; *He is plenteous in mercy.*

Ver. 9. *He will not always chide: neither will he keep his anger for ever.*

The tenth reason of praise is, for the short continuance of the effects of his wrath. *Whence learn,* 1. Albeit the Lord be ready to live as a reconciled God and father with us his children, yet we are given to strife, and do frequently offend and grieve him, and give reason to him to rebuke us, as his *not chiding* of us doth import. 2. When he hath debated his controversie by words, and by the rod, and hath made our conscience challenge and chide us, he doth not entertain the controversie long; *He will not always chide.* 3. Albeit the tokens of Gods anger endure longer then we would, yet shall they be removed at length, he will not pursue his quarrel further then our real humiliation; *Neither will he keep his anger for ever.*

Ver. 10. *He hath not dealt with us after our sinnes; nor rewarded us according to our iniquities.*

The eleventh reason of Gods praise is, for the common experience which the Saints have had already of his mercy. *Whence learn,* 1. What the Word saith of Gods grace, mercy, long-suffering, and other titles of his goodnesse, the common experience of his children, yea, and of all the members of the visible Church may bear witnesse unto it: *He hath not dealt with us after our sins.* 2. The felt mercies of the Lord should not extenuate our sinnes, but rather make us aggravate our faults, and weigh our misdeservings in the balance of the Sanctuary; for not by the weight of judgements, (which oft-times are laid aside, or are gently inflicted) but by the Word must we judge of our iniquities; *For he hath not rewarded us according to our iniquities.*

Ver.

Ver. 11. *For as the heaven is high above the earth: so great is his mercy toward them that feare him.*

The twelfth reason of Gods praise is, for the unmeasurablenesse of his mercy towards his servants, compared to the unmeasurable height of the heaven above the earth. *Whence learn,* 1. Our minde cannot finde out a comparison too large, for expressing the superabundant mercy of the Lord toward his people; *For as the heaven is high above the earth, so great is his mercy toward them that feare him.* 2. Those are the children of God, who howsoever they are not free of sin, yet they are careful to please God, and loath to offend him; They are persons *that feare him.* 3. The consolations of God, and the riches of his mercy, are not appointed to foster sin or security in any man, but to cherish the hearts of those that stand in awe to offend God, and study to please him: *Great is his mercy to them that feare him.*

Ver. 12. *As far as the east is from the west: so far hath he removed our transgressions from us.*

The thirteenth reason of Gods praise is, for compleat fulnesse of remission of sin unto the believer in him. *Whence learn,* 1. Albeit sins hinder our access unto God, yet they do not hinder Gods approaching unto them, on whom he will have mercy; for sin is not removed, till Christ come to the sinner, as here is imported. 2. Remission of sin is a gift, full and compleat, given by God unto every believer in Christ; and the guiltinesse and debt of sin, is so far and so fully removed, that it can never be imputed unto the believer, nor come neare to hurt him; *As far as the east is from the west, so far hath he removed our transgressions from us.* Understand this of the believer, who doth not turn the grace of God into wantonnesse, but maketh use of grace, to strengthen him in his battel against the body of sin in himself.

Ver.

Ver. 13. *Like as a father pitieth his children, so the LORD pitieth them that feare him.*

The fourteenth reason of Gods praise is, for his fatherly pity toward all his weak children, who would heartily serve him better then they do. *Whence learn,* 1. The course of renewed pardon of sin, and daily removing of sin from the penitent believer, doth flow from the Lords adopting of believers to be his children, as the similitude taken from a father doth shew unto us. 2. The love which nature teacheth a father to bear toward his obedient children, is but a shadow of the love of God to believers: *Like as a father pitieth his children, so the Lord pitieth them that fear him.* 3. As none of the Lords children want their own infirmities, short comings in duties, and fallings into transgressions; so all of them are looked on by God, in as tender pity as ever father did shew to children: *Like as a father pitieth his children, so the Lord pitieth them that feare him.* Understand this of such as do esteem their sinful inclination, their greatest misery.

Ver. 14. *For he knoweth our frame; he remembreth that we are dust.*

The fifteenth reason of Gods praise, is his discretion in moderating his dealing with us, so as our weaknesse may bear; and this reason serveth to clear and confirm the former. *Whence learn,* 1. There is no more strength in man of himself, then there is in the matter he was made of; *We are but dust.* 2. The Lord knoweth our weaknesse perfectly, and what we are able to endure: *He knoweth our frame,* what stuffe we are made of, and how fraile our natural constitution is. 3. It is not for any worthinesse in us, that God dealeth gently with us, but out of his own goodnesse, free-love and pity; *He pitieth them that fear him, for he knoweth our frame.*

Ver. 15. *As for man, his dayes are as grasse:*

as a flower of the field, so he flourisheth.

16. *For the winde passeth over it, and it is gone, and the place thereof shall know it no more*

17. *But the mercy of the LORD is from everlasting to everlasting upon them that feare him: and his righteousnesse unto childrens children:*

18. *To such as keep his covenant, and to those that remember his commandements to do them.*

The sixteenth reason of Gods praise is, for his everlasting mercy, and constant fidelity in performing whatsoever he hath promised to every sincere believer. *Whence learn*, 1. All the glory of man in his naturals, when he is adorned at the best, with learning, wisdome, beauty, strength, riches, honour, and whatsoever other ornaments he can have, is but like the glory of grasse and flowers, which are very tender and subject to many hazards, and easily broken down or blasted; and albeit no harm should come to them from without, yet of themselves they endure but a very short season, and then do fade away: *As for man, his dayes are as grasse, as a flower of the field so he flourisheth, for the winde passeth over it, and it is gone. &c.* 2. Humane infirmities and mortality, serve indeed to humble a man, but do not hinder the humbled man to come and receive of God compleat mercy, that is, pardon of sinnes, supply of all wants, and life everlasting: *Mans dayes are as a flower, the winde goeth over it, and it is gone, and the place thereof shall know it no more: but the mercy of the Lord is from everlasting to everlasting.* 3. That true believer and heire of the promises, is he, who in his greatest confidence in Gods everlasting mercy, doth stand in awe to offend God; *The mercy of the Lord is upon them that feare him.* 4. As mercy is decreed and prepared before the beginning of the world, for the believer who feareth God; so is it let forth in actual application unto him in this life, and for evermore after this life is gone; *The mercy of the Lord is from everlasting to everlasting to them that feare him.* 5. Such as out of love to God are loath to offend him; and out of faith in Gods mercy study to please him, shall have justice to be their friend, to themselves and to their children who follow their foot-steps, from one generation to another, the Lords righteous-

nesse

neſſe ſt all be for them, and not againſt them; all that is promiſed to the Saints, ſhall be done to them, and for them: *His righteouſneſſe ſhall be unto his childrens children.* 6. As God hath given the offer of his grace by covenant, for reconciliation of enemies; ſo hath he given his Law and Commandments for a rule, to lead the reconciled man unto ſalvation, and he only is the heire of the promiſe of everlaſting mercy and righteouſneſſe, who ſtudieth to prove the ſincerity of his faith, by his endeavouring of obedience: For the promiſe here is made *to ſuch as keep his Covenants, and to thoſe that remember his Commandements to do them.*

Ver. 19. *The LORD hath prepared his throne in the heavens: and his Kingdome ruleth over all.*

The laſt reaſon of Gods praiſe, is his univerſal dominion over all the creatures, whereby a ſtrong obligation is put upon Angels and men to glorifie him. *Whence learn,* 1. What God doth give unto Believers, he is able to preſerve unto them; what he promiſeth, he is able to perform unto them; whatſoever power in earth or in hel be againſt them, he is able to defend his Church and every Member of it: *The Lord hath prepared his throne in heaven.* 2. Whatſoever praiſe we owe to God for benefits which we have received from him, fewer or more, greater or leſſers we muſt remember to praiſe him alſo for his glorious and great Majeſty, and tranſcendent excellency over all the creatures: *He hath eſtabliſhed his throne in heaven, and his dominion is over all.* 3. Whatſoever confuſions do appeare on earth; whatſoever revolutions do fall in Church or State; whatſoever hardſhip Gods children do meet with, God guideth the whole buſineſſe very orderly and wel, and performeth all his own good pleaſure: *His Kingdome ruleth over all.*

Ver. 20. *Bleſſe the LORD, ye his Angels that excel in ſtrength, that do his commandments, hearkening unto the voice of his word.*

21. *Bleſſe ye the LORD, all ye his hoſts: ye Miniſters of his that do his pleaſure.*

22. *Bleſſe the LORD, all his works in all places*

of

of his dominion: bleſſe the LORD, O my ſoul.

In the laſt three verſes, he inviteth Angels, and men, and all creatures to joyn with his ſoul in praiſing God: True it is, that the Angels need not to be exhorted to bleſſe God, and many of the Lords hoſts and works are not capable of our exhortation; yet this form of ſpeech ſignifieth, that all of them in their own kind, and materially at leaſt, do ſhew forth the bleſſedneſſe of God; and that if they were all endued with reaſon, able and ſaid formally, expreſſly, and directly to glorifie God; they were all too few for the work, and could not either ſeverally, or joynly glorifie the Lord, as his deſerving is. *Whence learn*, 1. The weight of the offering of praiſe unto God, is too heavy for men to lift, and as for Angels, it will take up all their ſtrength, and their beſt abilities to go about it: *Bleſſe the Lord, ye his Angels that excel in ſtrength.* 2. It is the commendation of Angels, that they obey all Gods commands readily, and we ſhould follow their example, and aime at their perfection in ſervice; that the will of God may be done on Earth, as it is in Heaven: *For they do his Commandments, hearkening to the voice of his word.* 3. All the ſeveral rankes of Creatures, are ſo many muſtred hoſts, ready to execute all Gods judgements, as they are directed; and are alwaies in their kinde ſetting forth on all hands, the glory and goodneſſe of God: *Bleſſe the Lord, all ye his hoſts.* 4. The family of Believers, the ſervants of the Lord, who know his will, and ſtudy to do it, and in ſpeciall, his Miniſters in the Church, ſervants in State, Paſtors and Teachers of Gods people, have a ſpecial obligation lying on them to bleſſe the Lord, who has intruſted them in his ſervice, and made them do his will: *Bleſſe the Lord, ye Miniſters of his that do his pleaſure.* 5. There is none of Gods works in any part of the world; nothing which his hands hath made, how baſe and meane ſoever it may ſeem, which doth not contribute matter unto the ſong of Gods praiſe. and furniſh reaſons to glorifie and bleſſe the Maker: *Bleſſe ye the LORD, all his works, in all places of his dominion.* 6. When the Believer looketh on all the creatures in their own kinde, as contributers unto the glorifying of God, he ſhall find his own particular obligation for ſpecial mercies, beſtowed upon himſelf, calling for particular praiſe and thanks at his hands; as *David* doth here, who when he had ſet all the creatures on work to bleſſe God, concluded thus *Bleſſe the LORD, O my ſoul.*

PSAL. CIV.

As in the former Psalm, the Prophet stirred up himself, and all others to glorifie God, specially for the works of grace; so here he stirreth up himself, and others to glorifie God, specially for the works of creation, and providence. And in the first place he sheweth the scope of all the Psalm, v. 1. In the second place he bringeth arguments for pressing the duty of praising God, from the first daies work of creation, to wit, the light; And from the 2d. dayes work in spreading forth the heavens, v. 2, 3, 4. And from the 3d dayes work of bringing forth the earth, the Sea, the Floods, and Plants, for the use of Man and Beast, which were the work of the sixth day, v. 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18. And from the works of the fourth day, Sun and Moon, v. 19, 20, 21, 22, 23, 24. And from the works of the fifth day, Fishes greater and smaller, v. 25 26. In the third place he bringeth arguments of Gods praise, from the preservation, specially of living creatures, v. 27, 28, 29, 30. In the fourth place is the conclusion of the Psalm, with some further reasons for praising of GOD, v. 31, 32, 33, 34, 35.

Ver. 1. *Blesse the LORD, O my soul, O LORD my God, thou art very great: thou art cloathed with honor and majesty.*

Here is the scope of the whole Psalm, wherein he stirreth up his own soul, and by his own example, all others that have ears to hear, to glorifie our God for his Greatnesse and Majesty, manifested in his works of Creation and Providence. *Whence learn,* 1. The Lord is to be praised by his children; not only for his benefits bestowed upon them, but also for his own glorious Majesty and greatnesse; not only is he to be praised for the works of Redemption and Grace to his Elect children, but also for the works of Creation, and what he hath bestowed upon the creatures, as this Psalm compared with the former doth teach us.

2. Be-

2. Because men have oft-times the words of praise in their mouth, and do care little to have their affection suitable to the work in their hand; therefore when we go about to praise God, we should stir up our spirits unto a Religious disposition, as *David* doth here, saying: *Blesse the Lord, O my soul.* 3. When we go about the work of Gods praise, we should consider his Majesty, how great he is, and worthy to be praised: *O LORD, thou art very great.* 4. Then is the heart best fitted for Gods praises, when the soul that is about the work of praise, doth apprehend its interest in God, and looketh upon him as reconciled, and in Covenant with it self: *O Lord my God, thou art very great.* 5. The praises of God do not depend upon the man that praiseth him, but are fixed in God, and flow forth from himself so clearly, that none can be excused of ingratitude, who do not acknowledg his glory: *Thou art cloathed with honor and Majesty.* 6. Albeit God be invisible, and unsearchable; yet his honor and Majesty may be seen in his works, which are as a garment, both to hide him in one respect, and hold him forth in another to be seen: *Thou art cloathed with honor and Majesty.*

Vers. 2. *Who covereſt thy self with light, as with a garment: who ſtretcheſt forth the heavens like a curtaine.*

3. *Who layeth the beames of his chambers in the waters, who maketh the clouds his chariot, who walketh upon the wings of the winde.*

4. *Who maketh his Angels ſpirits: his Miniſters a flaming fire.*

In the second place are set down the Arguments for praising of God, taken from the works of creation, such as were wrought the first and second day, whereof only so much is spoken, as may lead us unto what is said more thereof, in the History written by *Moses. Whence learn,* 1. The works of creation, besides their natural use, do serve for Spiritual uses also; to wit, to furnish unto us the knowledge of God, to edifie us in faith, and stirre us up to glorifie the Maker, as here doth appear. 2. Among all the sensible creatures of God, the creation of the light hath the first place, for manifestation of his glory; whether we look

unto

unto the brightnes and admirable purity of it, which cannot be polluted by any filthines whereupon it shines, or the use it hath in operation upon, and setting forth of the beauty of the rest of the Creatures; therefore he beginneth at it here. 3. Our thoughts of God should be higher, larger, more purified from bodily apprehensions and all imperfections, then our thoughts of created light are, when we look upon the light illuminating all the world at once; For as the garment of a King sheweth his Majesty, and yet is no part of his substance or essence, and in its nature is much inferior to his worth; so is the light nothing but Gods creature, serving to shew forth his glory, and is infinitly inferiour unto him: *Who covereth himself with light, as a garment.* 4. As light filling the world, is nothing but as the garment of the glorious Creator, manifesting himself within the compass of the world to his creatures; so the Heavens in their largest circle, are but the Canopy cast about the seat of a King: *for he stretcheth out the heavens like a curtain.* 5. This world is like a stately house, which is divided in upper or lower rooms, by joysts, beams, and plankes put between the lower rooms and the higher; and the firmament sustaining the clouds, is the first division: *Who layeth the beams of his chambers in the waters*; or in the second region of the air, where the waters in the clouds are gathered, and stored up as it were in their distinct chambers, for the several uses which God hath for them. 6. As the glory of Kings is to be seen when they go in Coaches, and their train is following them, or when they ride on horse-back with their followers attending them; so is the glory of the Lord seen, when he maketh the weighty clouds, having in them floods of water, to move from place to place, as chariots above our heads, and not fall down at once: *He maketh the clouds his chariot.* 7. The swift and unperceivable motion of the winds, being raised by God, from all parts in all places of the world, doth serve as a shadow to point out the every where-presence of God; *Who walketh upon the wings of the winds.* 8. The Angels are the Lords creatures, and do serve him at his pleasure, as the winds and flaming fire do, swiftly going where he commandeth them, and in the fervour of their love to him, dispatching every business committed to them: *Who maketh his Angels spirits, and his Ministers a flame of fire.* 9. Great and glorious must our Lord Jesus be, who is the Creator and Lord of Angels: *And maketh his Angels spirits.*

Ver. 5. *VVho laid the foundations of the earth* that *it should not be removed for ever.*

6. *Thou coveredst it with the deep as* with *a garment: the waters stood above the mountaines.*

7. *At thy rebuke they fled: at the voice of thy thunder they hasted away.*

8. *They go up by the mountaines: they go down by the valleyes, unto the place which thou hast founded for them.*

9. *Thou hast set a bound that they may not passe over: that they turne not againe to cover the earth.*

From this to the 19th. *ver.* he describeth the third daies work of the Creation, prepared for the of use man and beast, which were the sixth dayes work. The preparation of the dwelling house of man and beast, and other living creatures above the earth, is set down in these five verses. *Whence learn,* 1. The seting of the earth in a like distance on all hands from the circle of heaven, compassing it round about, and hanging of the earth in the midst of the globe, and fixing it by his sole command, where it is now fixed, declareth the unsearchable power of God, and glory of his workmanship: *He laid the foundations of the earth, that it should not be moved for ever.* 2. The natural place of the Element of water, is to be above all the earth on all parts round about: *He covereth the earth with the depth as a garment, and the waters stood above the mountaines.* 3. That a dwelling house might be fitted and prepared for man not as yet created, the Lord by his powerful command, made the waters go off so much of the earth as might serve for mans use; and straightway, as if the waters had been driven and chased, they did run away hastily from off the bounds allotted unto them, as it were terrified at the thundering, imperious and effectuall command of God: *At thy rebuke they fled, at the voice of thy thunder they hasted away.* 4. If a man had been present when God commanded the seas to retrea from the earth, he might have seen both a terrible and a joyful spectacle of a wonderful hasty chase and flight of the waters running fiercely over the mountains, and when no more mountaines

taines were in their way, glyding down through the valleys into the place wherein they are now: *They go up by the mountaines, they go down by the valleys, unto the place which thou haſt founded for them.* 5. The waters of the Sea, albeit they be higher then the Earth, yet are they bounden in the place wherein they are, that without command given to them from God, they may not paſſe over the bounds preſcribed unto them. But do ſtay within the Sea-mark, and there lay down their proud boaſting waves: *Thou haſt ſet a bound that they may not paſſe over, that they turne not againe to cover the earth:* Which they would infallibly do by their own natural motion, if this miraculous ſtanding command were not conſtantly in force, as was to be ſeen in the flood of *Noah*, when the boundaries were looſed for a yeare, till God did execute vengeance on the wicked world, and thereafter they were ſent back never to come again for ſuch an univerſal judgment.

Ver. 10. *He ſendeth the ſprings into the valleys*, which *run among the hills.*

11. *They give drink to every beaſt of the field: the aſſes quench their thirſt.*

12. *By them ſhall the fowles of the heaven have their habitation*, which *ſing among the branches.*

13. *He watereth the hills from his chambers: the earth is ſatisfied with the fruit of thy works.*

14. *He cauſeth the graſſe to grow for the cattel, and herbe for the ſervice of man, that he may bring forth food out of the earth:*

15. *And wine that maketh glad the heart of man, and oyle to make* his *face to ſhine, and bread* which *ſtrengtheneth mans heart.*

16. *The trees of the LORD are full of* ſap: *the Cedars of Lebanon which he hath planted.*

17. *Where the birds make their neſts: as for the Storke, the Fig-trees* are *her houſe.*

18. *The high hills* are *a refuge for the wilde goates, and the rocks for the Conies.*

Thus the ground of mans habitation is swept; now here it is repleniſhed, and furniſhed with all neceſſaries ſerving for mans uſe, and to fowles and beaſts for mans ſake. *Whence learn*, 1. Becauſe the uſe of freſh waters was neceſſary for man, and neceſſary it was that man ſhould have it nigh hand unto him, for the more commodious uſe, the Lord broke up wells of water in ſeveral places, and made brooks, and waters, and rivers, and floods, like veins in a mans body, to carry from them water along to all habitable places of the earth, where God had appointed men to dwell: *He ſendeth the ſprings into the valleyes, which run among the hills.* 2. Not only where men do dwell, but alſo where mens ordinary reſort is not, the Lord hath ſet drinking veſſels full of water, for the uſe of travelling men and other creatures, appointed to attend man, and ſome way to ſerve his uſe: *He ſendeth the ſprings into the valleys, which run among the hills.* 3. For the furniſhing of mans houſe on earth, God hath provided him with parks for beaſts to feed in, and trees for fowles and birds to live in, and ponds for fiſhes, as we will hear afterward; and theſe beaſts and fowles, and ſinging birds, have their drinking veſſels ſet for them: *They give drink to every beaſt of the field, the wild aſſes quench their thirſt.* 4. The Lord hath adorned the habitation of man with trees growing beſide the waters; not only for his own proper uſe, but alſo for the uſe of fowles and ſinging birds: *By them ſhall the fowles of heaven have their habitation, which ſing among the branches.* 5. Where wells and rivers are not, as in hills and high places it is ſeen for the moſt part; there the Lord ſupplieth the inlack of waters, by rain from the clouds: *He watereth the hills from his chambers*, that is, from the clouds, wherein as in chambers he hath ſtored up great waters. 6. The Lord doth not diſſolve the clouds all at once, but by little and little maketh them diſtill ſmaller or greater drops only: *He watereth the hills from his chambers.* 7. There is no part of the earth, whereupon God beſtoweth not ſo much of the fruit of his operation, as may fill it full of his glory: *The earth is ſatisfied with the fruits of thy works.* 8. The graſs and herbs, and the divers ſorts of them, ſerving for the uſe of beaſts and men, are worthy of a room in our meditation of Gods provident care for man and beaſt: *He cauſeth the graſs to grow for the cattel and herbs for the ſervice of man, that he may bring forth food out of the earth.* 9. The Lords allowance upon man is very large, not only for neceſſity, but alſo for delectation: For he hath provided *wine, and oile, and bread.* 10. The right uſe of Gods

crea-

creatures is not to ſurfeit, and burie the memorie of God and of the excellency of man above beaſts, in gluttony and drunkenneſs; but to give him ſtrength and gladneſs in ſuch a meaſure, as may encourage him cheerfully to ſerve his Maker; *And wine that maketh glad the heart of man, and oile to make his face to ſhine, and bread which ſtrengtheneth mans heart.* 11. God will have his excellency taken notice of in every thing, which is great, notable, excellent: upon which ground great trees are called here, *The trees of the Lord.* 12. The Lord hath furniſhed trees, not only with ſo much ſap as might make them grow; but alſo with ſo much ſap, as might ſerve man for meat and drink, and medicine, and other uſes: *The trees of the Lord are full of ſap.* 13. Among the trees, the Lord will have us take notice of the Cedars, as of a ſpecial plant of his husbandry on the earth, for their height and greatneſs, and durableneſs of the timber, and namely of thoſe of Lebanon, deſigned for the uſe of his people: of which he ſaith, *The Cedars of Lebanon which he hath planted.* 14. It is worthy of our marking, that for the neſts of birds, he hath provided high trees, where they might breed and lodge, and bring forth their yong more ſafely and ſecurely: *Where the birds make their neſts: as for the Stork, the Firre-trees are her houſe.* 15. It is worthy of our obſervation for glorifying of God, that God hath taught weak creatures, naturally to draw themſelves to ſtrong defences; and ſundry ſorts of them, to have their ſeverall ſorts of refuge: *The high hills are a refuge for the wilde goates, and the rocks for the Conies.*

Ver. 19. *He appointed the Moon for ſeaſons: the Sun knoweth his going down.*

20. *Thou makeſt darkneſs and it is night: wherein all the beaſts of the forreſt do creep* forth.

21. *The yong lyons roar after their prey, and ſeek their meat from God.*

22. *The Sun ariſeth, they gather themſelves together: and lay them down in their dens.*

23. *Man goeth forth unto his work, and to his labor, until the evening.*

24. *O LORD, how manifold are thy works! in*

wisdome hast thou made them all: the earth is full of thy riches.

Here he bringeth arguments of praise from the works of Creation on the fourth day, and sheweth the uses thereof: *Whence learn,* 1. The minde of man is not able to overtake all Gods works at once, whether in their number, or order, or properties, or uses, as the Prophets pitching upon some of them onely, doth teach us. 2. The making of two great lights, the Sunne and the Moon, is worthy of our speciall observation; for by them the glory of the rest of the works is much manifested: *He appointed the Moon for seasons &c.* 3. The making of two lights to move about the earth, the one to supply in a sort the others absence, is a reason of Gods praise: *He made the Moon and the Sun.* 4. The dividing of time into nights and dayes, and sundry seasons, that the continuance thereof might not be irksome unto man; but the more acceptable by their interchanges and vicissitudes, is a reason for magnifying Gods wisdome and goodnesse to man; *He appointed the Moon for seasons, the Sun knoweth his going down.* 5. The Lord hath so wisely mixed the motion of the Sun and Moon, that a sweeter temper is not imaginable; for if their motion had been the same, and they did move neer together, then the use of the Moon had been the lesse; if the Moon had been alwayes punctually opposite to the Sun, then she should have been in a perpetual eclipse; if the course of the Sun had not been compleat once a year, and the course of the Moon once every month, the earth could not have had so great service of both: But God *hath appointed the Moon for seasons, and the Sun knoweth his going down*; each of them exactly keeping their course as God hath ordained. 6. As Gods wisdom and goodnesse is to be seen in the Light, so also in the vicissitude of Darknesse between day and day; for Darknesse intervening between dayes, maketh Light every day a new gift, and Darknesse calleth man from his labour and travell unto rest, that he may be refreshed therewith, and with sleep: *Thou makest darknesse, and it is night.* 7. It is a remarkable providence, that ravenous beasts, for the most part are kept in their dens all day, and not let loose for seeking their prey, *till night, wherein all the beasts of the forrest creep forth.* 8. None of the ravenous beasts finde their prey, till God bring it unto them: for *the young lions* for hunger, *roar after their prey.* 9. The naturall cryes of the distressed

ſtreſſed creatures, are in ſubſtance natures prayer to its Maker for relief and help: *The young Lions by their roaring ſeek their meat from God.* 10. It is a matter of praiſe to God, that the day-light is made a natural terrour to cruel beaſts, or that any meaſure of being feared by man is left in them: *The Sun ariſeth, they gather themſelves together, and lay them down in their dens.* 11. It is the Lords praiſe that he giveth daily new uſe of the light of the Sun to man, that he may follow his work and buſineſſe the better till the evening, and ſuffereth it to remain only ſo long a time, as weak bodies may endure moderate travell: *Man goeth forth to his work and labour untill the evening.* 12. The more men do meditate on Gods works, the more do they finde a bottomleſſe deep; and the number and variety of them, more and more unſearchable: *O Lord, how manifold are thy works!* Thus much may be learned of Gods works, that they are all of them excellently, well, and wiſely wrought and ordered; and that the riches of Gods bounty to man and to the creatures, doth fill all the earth. *In wiſdome haſt thou made them all, the earth is full of thy riches.*

Ver. 25. So is *this great and wide Sea, wherein are things creeping innumerable, both ſmall and great.*

26. *There go the ſhips*: there is *that Leviathan*, whom *thou haſt made to play therein.*

He cometh now to the works of the fifth day, ſpecially the furniſhing of the Sea as a fiſh-pond for mans uſe; and making it portable for ſhips to ſail in. *Hence learn*, 1. The greatneſs and wideneſſe of the Sea, the ebbing and flowing thereof, the motion and ſaltneſſe of it to keep it from rotting, do ſpeak of the glory of God, no leſſe then the ornament and rich furniture of the earth doth. For, *as the earth is full of riches, ſo is this great and wide Sea.* 2. The diverſity and number of great and ſmall fiſhes in the Sea, ſpeak much of Gods power, wiſdome and bounty: *wherein are things creeping innumerable, both ſmall and great fiſhes.* 3. The making of the Seas for the uſe of Navigation, that men who cannot flee nor ſwim, might the more commodiouſly keep commerce one with another in all parts of the world, is a point of Gods praiſe; *There go the ſhips.* 4 Albeit all and every one of Gods works do ſet forth Gods power,

yet some of them do it more eminently then other some; for making men see Gods glory the more in the rest, yea, and in the meanest of his works; Such for example are the Elephant on earth, and the Whale, and other huge great monsters in the Sea: *That Leviathan whom thou hast made to play therein.*

Ver. 27. *These wait all upon thee, that thou mayest give them their meat in due season.*

28. *That thou givest them, they gather: thou openest thine hand: they are filled with good.*

29. *Thou hidest thy face, they are troubled; thou takest away their breath they die, and return to their dust.*

30. *Thou sendest forth thy spirit, they are created: thou renewest the face of the earth.*

In the third place, he bringeth forth arguments of Gods praise, from the care the Lord hath of the preservation of his works, which most appeareth in the feeding of all living creatures, and propagation of the kinde; for when some of the kinde are dying, from time to time, others are quickned and put in their room. *Whence learn,* 1. There is a natural instinct in all the living creatures in their want, to wait on Gods providence, which men may observe in them although the brute creatures know not this, and cannot reflect upon their own inclinations: For the Psalmist speaking of all living creatures, no lesse then of the fishes, he saith; *These all wait on thee, that thou mayest give them their meat.* 2. So long as God will have any creature to live, he provideth timously enough for its food: *They wait for thee, that thou mayest give them their meat in due season.* 3. Gods providence reacheth to the least bit of food, which any living creature meeteth with: *That thou givest them, they gather.* 4. The Lord is liberal in his dispensation, and feedeth all the creatures abundantly, so long as he will have them to live: *Thou openest thy hand, they are filled with good.* 5. The Lord demonstrates himself to be the fountain of life, and that the living creatures do hold their life of him, as well by the sickning and weakning of the living creatures, as by the feeding and strengthning of them:

them: For when God withdraweth in any measure the wonted influence of his power from them, then they finde a change to the worse: *Thou hidest thy face from them, they are troubled.* 6. God hath no lesse special hand in removing life, then in giving of it: *Thou takest away their breath, they die and return to their dust.* 7. Albeit the Lord take away the life of all individual living creatures, yet he preserveth the species and kind of every living creature, by making new ones, and raising them up in the room of those that are taken away: *Thou sendest forth thy Spirit, they are created.* 8. The same Spirit which created the world in the beginning, worketh yet powerfully in forming new creatures continually: *Thou sendest out thy Spirit, they are created.* 9. The Lord puts a new face as it were upon the earth, from time to time, partly by Spring-time and Summer every year; partly by young living creatures, in their several generations, one after another, and all these things do contribute to his renewed praise: *Thou renewest the face of the earth.*

Ver. 31. *The glory of the LORD shall endure for ever: the LORD shall rejoyce in his works.*

32. *He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke.*

In the last place is the conclusion, wherein he addeth yet more reasons for praising of God, and then maketh sundry uses of the former Doctrine. He taketh up all that he would say, in this; That God shall have perpetual glory from the works of his goodnesse and power. *Whence learn,* 1. The end of all the workmanship of God, is Gods glory, and he is worthy of glory for his work, and shall not want his glory from his works for ever: *The glory of the Lord shall endure for ever.* 2. As the Lord saw all his work in the beginning to be good; so in the closing thereof, he shall see all that he hath done, to be good; and nothing properly to be repented of, whatsoever he hath done; *The Lord shall rejoyce in his works.* 3. As the Lord is bountiful to his creatures: so also is he terrible to the strongest of them, that he may be feared, as well as loved and praised: *He looketh on the earth, and it trembleth; he toucheth the hills, and they smoak.* 4. The signes of his terrible power which he hath actually manifested, in shaking of the earth, and kindling of the mountains, do bear witnesse how powerful and terrible the Lord is: *He looketh on the earth, and it trembleth; he toucheth the hills, and they smoak.*

Ver.

Ver. 33. *I will sing unto the LORD as long as I live: I will sing praise to my God, while I have my being.*

34. *My meditation of him shall be sweet: I will be glad in the LORD.*

35. *Let the sinners be consumed out of the earth, and let the wicked be no more: bless thou the LORD, O my soul: Praise ye the LORD.*

Here he setteth down the uses of this Doctrine, which are five, teaching us so many Doctrines: For the first use, here he bindeth upon himself an obligation, joyfully to praise God for ever; teaching us to do the same, when we consider the Lords works: *I will sing unto the Lord so long as I live, I will sing praise to my God while I have my being.* 2. For the second use of this Doctrine, he promiseth to himself joy and gladness, in the discharge of the work of Gods praise; which teacheth us how profitable it is to our selves to praise God: Nothing more sweet to a Believer, then to be about the glorifying of God, and beholding the matter of his praise, *My meditation of him shall be sweet, I will be glad in the Lord.* 3. For the third use, he denounceth wrath and destruction unto the contemners of God, who do not regard his glory, but do stand out as common enemies of God, and of all his workmanship; which teacheth us that such as do not joyn with Gods children in glorifying of God, but go on in transgressing of his commands, and abusing of his creatures, shall be separated from the society of Gods servants; unto which judgement every Beleever must subscribe, as very righteous: *Let the sinners be consumed out of the earth, and let the wicked be no more.* 4. For the fourth use, he stirreth up himself to bless the Lord for his own particular, who had found favour to be no more of the number of Gods enemies, but among the Lords servants, whereby he teacheth those whom God has called from the state of sin unto his holy service, to stir up themselves to thanksgiving: *Bless thou the Lord, O my soul.* 5. For the fifth use, he calleth upon all other Beleevers, and exhorteth them to praise God, and teacheth us, that every one according to their place, should stir up another unto the honouring of God: *Praise ye the Lord.*

PSALM

PSAL. CV.

THe first part of this Psalm was sung at the carrying up of the Ark of God to the City of *David*, 1 *Chron.* 16. 8. The whole Psalm containeth an exhortation to the Church of Israel to praise God for his mercies shewn towards them, with reasons serving to presse the duties. The exhortation is set downe *ver.* 1, 2, 3, 4, 5, 6. The reasons are more particularly expressed in the rest of the Psalme: the first rank whereof is taken from the Lords covenanting with *Abraham*, *Isaac* and *Jacob*, and the care which the Lord had of their persons; *ver.* 7, 8, 9, 10, 11, 12, 13, 14, 15. The second rank is taken from the care the Lord had of their posterity, when he sent them down from Egypt, and all the while they were there, *ver.* 17, 18, 19, 20, 21, 22, 23, 24, 25. The third rank is taken from the manner of their delivery out of Egypt, when they were oppressed, and from the plaguing of the Egyptians for their sake, *ver.* 26, 27, 28, to 37. The fourth rank is taken from the Lords care in leading them through the wildernesse, from *ver.* 37, to 43. And the last rank of reasons is taken from the Lords placing of them in Canaan, where they might serve God according to his law, *ver.* 44, 45.

Ver. 1. O *Give thanks unto the* LORD, *call upon his Name: make known his deeds among the people.*

The prophets exhortation unto thankfulnesse is branched forth in ten particulars, whereof three are in this verse set down in order. *Whence learn*, 1. As in the matter of glorifying of God, there are severall motives, so should there be severall considerations of those motives, and acts of praising the Lord conform thereto, and namely in relation to benefits received; the gifts should be acknowledged and confessed to his praise; O

give

give thanks unto the Lord. 2. In relation to benefits to be received, or to evils to be removed, Praier to God is a part of praise: *Call upon his Name.* 3. It is a part of true thankfulness unto God, to make the world know what God hath done to and for his Church; *Make known his deeds among the people.*

Ver. 2. ***Sing unto him, sing psalms unto him: talk ye of all his wondrous works.***

The fourth, fifth, and sixth branches of the exhortation unto thanksgiving, are set down in this verse; *Wherein learn,* 1. The Lord requireth as a part of his praise, and of our thankfulness, that we rejoyce in him, and express our joy by singing; *Sing unto him.* 2. It is not sufficient to offer the empty vessel of our joy unto God, or our singing voice in musical tune only; but also it is required that we fill our joyful voice with holy matter and good purpose, whereby God only may be reasonably praised: *Sing Psalms unto him.* 3. Albeit we have nothing to speak of Gods wonderful works, but what is known to any neighbor as well as to our selves, yet it is a part of Gods praise, and of our thankfulness to make his known works the matter of our talk and ordinary conference, as we get occasion; *Talk ye of all his wondrous works.*

Ver. 3. ***Glory ye in his name: let the heart of them rejoyce that seek the LORD.***

The seventh and eighth branch of the exhortation, is set down in this verse; *Wherein learn,* 1. It is a part of Gods praise, and of our thankfulness to him, to make our boast of God, and rejoyce because of our interest in him; and to proclaim our selves blessed, because of our communion with him; *Glory ye in his holy Name.* 2. Our gloriation in God should be holy, joyned with a low estimation of our selves, and with great reverence toward our most holy God; *Glory yee in his holy Name.* 3. It is a part of Gods praise, and of our thankfulnesse, to professe our need of God, and in the conscience of

our

our emptineſſe, and his unſearchable riches, to ſeek our ſupply in him; for here the ſeeking of God is recommended unto us. 4. As ſeeking communion with God is a mark of a childe of God, ſo it is alſo a reaſon of gladneſſe and joy, becauſe it both declares that we are of the number of Converts and true worſhippers of God, and alſo that joy is reſerved for us; *Let the heart of them rejoyce that ſeek thee.*

Ver. 4. *Seek ye the LORD and his ſtrength: ſeek his face evermore.*

The ninth branch of the exhortation is here ſet down, directing the people where and how, and for what cauſe to ſeek God, to wit, in his own Ordinances before the Ark, which was the figure of Chriſt to be incarnate, and is called here the *Lords ſtrength*, becauſe it was a pledge of Gods powerful preſence with them, who come unto God through Chriſt: as alſo it is called *Gods face*, becauſe God is reconciled and favourable to all that ſeek him in Chriſt, who was ſignified by the Arke and mercy-ſeat. *Whence learn*, 1. It is not unuſual for the Scripture, to give the name of the thing ſignified unto the ſign appointed of God, to repreſent or ſhadow it forth, becauſe of the judicial union of the ſign and thing ſignified and exhibited unto the believer, by the appointment and inſtitution of God, the ſupreme Judge and Law-giver: ſo here the Ark of the Covenant is called *the Lord*, and *the Lords ſtrength* and *the Lords face*, becauſe the believer, ſeeking God according to his Ordinance, did meet by faith with the Lord, and his ſtrength, and face or good will engaged unto the true worſhipper. 2. Whenſoever the believer maketh uſe of holy ſignes of Gods preſence, it is not the ſigne but God or Chriſt ſignified by the ſigne, which the believer doth fix his heart upon; as here, he that looked toward the Ark, which was the ſign of God in Chriſt, reconciling himſelf to the world, not imputing their treſpaſſes unto them, is commanded to ſeek the thing ſignified: *Seek the Lord, ſeek his ſtrength, ſeek his face.* 3. None do ſeek the Lord ſo earneſtly, but they have need of ſtirring up to ſeek him more earneſtly, neither have any attained to ſuch a meaſure of communion with God, but they have need to ſeek for a further meaſure: therefore is it ſaid, *Seek the Lord, ſeek his ſtrength, ſeek his face evermore.*

Ver.

Verſ. 5. *Remember his marvellous works that he hath done: his wonders, and the judgments of his mouth.*

6. *O ye ſeed of Abraham his ſervant, ye children of Jacob his choſen.*

The tenth branch of the exhortation directed, together with all the former branches, toward the ſeed of *Abraham*. *Whence learn*, 1. It is a part of Gods praiſe and of our thankfulneſſe, to entertaine the memory of the Lord, and of his works and words; *Remember his marvellous works which he hath done.* 2. The remembrance of the Lords wonderful works, and gracious words, is to be joyned with ſeeking of his face, as a ſpecial help of us unto this duty, as the conjunction of the parts of the exhortation doth teach us. 3. The words of God in holy Scripture, whether Law or Goſpel, are to be looked upon as decrees given by the great Judge of the world, whereupon certain execution is to follow according as it is foretold; *Remember*, (ſaith he) *the judgments of his mouth.* 4. It is wiſdom to joyn the remembrance of the Lords works and words, and to compare the one with the other, that we may the better conceive of both, and diſcern both the words and the works to be the Lords works and words: *Remember*, (ſaith he) *his wonders, and the judgments of his mouth.* 5. Becauſe we are dull in apprehending of Gods ordinary working, he worketh ſometimes marvels and wonders, that by them we may the better take up his power in his ordinary works; and therefore for this end, ſo much the more ſhould the wonders be remembred; *Remember his marvellous works which hee hath done, and his wonders.* 6. The praiſe of God which is called for at the Churches hand, is expected only of believers, the ſpiritual children of *Abrahams* and *Jacobs* faith and obedience: *O ye ſeed of Abraham his ſervant, ye children of Jacob his choſen.* 7. As the conſideration of Gods grace, beſtowing ſpirituall priviledges on us, doth oblige us unto praiſing and ſerving God: ſo alſo it ſerveth to ſtir us up to the duty; for therefore are the faithfull called, *The ſeed of Abraham his ſervant, the children of Jacob his choſen.*

Ver. 7.

Ver. 7. *He is the LORD our God: his judgments are in all the earth.*

8. *Hee hath remembred his Covenant for ever: the word* which *hee commanded to a thousand generations.*

9. *Which* Covenant *he made with Abraham, and his Oath unto Isaak.*

10. *And confirmed the same unto Jacob for a law:* and *to Israel* for *an everlasting Covenant.*

11. *Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.*

In the first rank of reasons taken from the Lords Covenant with *Abraham, Isaac* and *Jacob*, and from his care of their persons; *Learn.* 1. Our privileg to be in Covenant with God, is a special reason of thanks and praise to him: *He is the Lord our God.* 2. The Lords sovereignty without the Church, in all Nations of the world, and in his exercising of Justice among all men, as it is the Lords praise and the Churches profit; so it is the Churches obligation unto the thankfull acknowledging thereof: for the greatnesse of Gods dominion over all the earth, doth commend the speciality of his respect to his Church; *His judgments are in all the earth.* 3. As the covenant of God is not for a day, or for temporal favours only, but also and especially for spirituall and everlasting mercies; so the Lord forgetteth neither lesse nor more of that which he hath promised, but albeit long time may intervene before the performance of his promise, yet nevertheless, he remembreth it still till it be fulfilled; *He hath remembred his covenant for ever.* 4. The experience of every age and proof had of Gods faithfulnesse should force men in every age, to bear witnesse unto the Lords stedfastnesse in his Covenant; *Hee hath remembred his Covenant for ever, the word which hee hath commanded to a thousand generations.* 5. The word which the Lord hath said he will do; in speciall his promises shall certainly take effect in due time, and order given by Magistrates for executing of their Decrees, is but a shadow of the effectuall accomplishment of Gods promises; which are called here, *A word which he commanded to a thousand generations.* 6. Gods Covenant made with our fa-

thers

thers in our name, is to be laid hold on by us their children, as the example of the Israelites here doth teach us; *Which Covenant he made with Abraham.* 7. For further engaging and confirming the children of Covenanters, there is need to repeat and apply the Covenant unto their children and posterity; *For he gave his Oath unto Isaac, and confirmed the same unto Jacob.* 8. The Covenant of grace is an everlasting Covenant with all who do embrace it; for, *the Covenant made with Abraham was an Oath unto Isaac.* 9. It is not free for the children of Covenanters, to embrace or reject, as they please, the Covenant of God made with their fathers, because the Lord imposed the Covenant upon the posterity, as a duty whereunto they were obliged from generation to generation: *For he confirmed the same unto Jacob for a law, and to Israel for an everlasting Covenant.* 10. The Covenant of grace made with *Abraham Isaac* and *Jacob*, and with believers after them did consist in promises made by God, and embraced of them by faith, as here it is described; for the everlasting Covenant is expounded to be the Lords: saying, *Unto thee will I give the land of Canaan, the lot of thy inheritance*; which promise being received by faith, became a Covenant with the believer. 11. The everlasting Covenant of grace, propounded in whatsoever expressions, was one and the same in substance unto the believers: for these promises, to wit, (*In thee shall all the families of the earth be blessed*, Gen. 12. 3. and again, *Tell the starres, so shall thy seed be*: which promise *Abraham* receiving, *believed in the Lord, and he counted it unto him for righteousnesse*, Gen 15.6. *And I will be a God unto thee, and to thy seed after thee*, Gen. 17. 7. Or, *I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession, and I will be their God*, Gen. 17. 8. whereunto this place doth relate) are all taken up here in the free and gracious promise, of giving everlasting life to the believers, shadowed forth in the typical termes of giving *the land of Canaan for the lot of their inheritance.*

Ver. 12. *When they were* but *a few men in number: yea, very few, and strangers in it.*

13. *When they went from one Nation to another, from one Kingdome to another people.*

14. *He suffered no man to do them wrong: yea, he reproved Kings for their sakes:* 15 Say-

15. Saying, *Touch not mine anointed, and do my Prophets no harme.*

In the care which God had of the persons of *Abraham*, *Isaac* and *Jacob*, who were in Covenant with him; *Learn*, 1. They who are in Covenant with God, may be found at sometimes but a small number; *They were but a few men in number: yea, very few.* 2. They who are in Covenant with God for a promised blessing, may be far from appearance of the possible possession of what is promised, as *Abraham*, *Isaac* and *Jacob* were a *very few men, and strangers in the land of promise.* 3. As the paucity, meanness, low condition, unworthinesse and weakness of men, doth not hinder God to enter into Covenant with them, but rather by this meanes, he commendeth the freedome and riches of his grace unto them; so is it requisite in them who enter into Covenant with God, that they be stripped bare of all conceit of both their own and their fathers worthinesse, and yet not be hindred thereby, from believing, embracing, and holding fast the Covenant; for this did *Abraham*, *Isaac* and *Jacob*, *when they were very few, and strangers in the land* promised unto them. 4. They who have the promises both of this life and the life to come, may be pilgrims and sojourners without any dwelling place in the world; The Patriarchs *went from one Nation to another, from one Kingdome to another people.* 5. In whatsoever worldly condition believers are, and whatsoever they want in things earthly, yet they want not the love and good will of God, they have alwaies the defence and protection of God, as his federates; *He suffered no man to doe them wrong.* 6. No power or place how high soever, no worldly authority on earth, no law nor priviledge of any person or Kingdome, is a sufficient plea for troubling Gods servants, walking in his service; *He reproved Kings for their sakes.* 8. The person of every believer walking in Gods way, is sacred, sanctified, and set apart for Gods peculiar; *They are the Lords anointed.* 9. They who both by covenant and special calling to the holy Ministry, have charge to declare the Lords will unto the world, are owned of God as his Prophets, and are fenced with a strict caveat given to all men by God, how great soever, that they harme them not; *Touch not mine anointed, and do my Prophets no harm.* And upon all these aforesaid considerations, God is to be thanked and praised by his people.

Ver. 16. *Moreover, he called for a famine upon the land: he brake the whole staffe of bread.*

17. *He sent a man before them*: even *Joseph*, who *was sold for a servant.*

18. *Whose feet they hurt with fetters: he was laid in iron.*

19. *Until the time that his Word came: the Word of the* LORD *tried him.*

20. *The King sent and loosed him*, even *the ruler of his people, and let him go free.*

21. *He made him Lord of his house; and ruler of all his substance:*

22. *To binde his Princes at his pleasure: and teach his Senatours wisdome.*

In the second rank of reasons of Gods praise, taken from the care the Lord had of the posterity of *Abraham*, *Isaac* and *Jacob*, in bringing them into *Egypt*, and preserving of them there; *Learn*. 1. Every plague, and in special famine, is a servant of God, ready at a call to come forth, and execute his judgement: *Moreover, he called for a famine on the land.* 2. No food can be had, except God do furnish it, and no food when it is given can feed, except God give a powerful blessing with it; when that is removed bread feedeth not: *He brake the whole staffe of bread.* 3. The way of the Lords performing of his Covenant, is not such as carnal reason would prescribe, by giving probable meanes of bringing it to passe, but the way he chooseth is such as may try the faith of his children, to wit, by seeming to do the contrary; As here the Patriarchs having the promise of the land of *Canaan*, shall not be suffered to be so much as sojourners in it, but must leave it, and go elsewhere; *He called for a famine on that land*: which might seem to make it in lesse request, and by the famine also did force them to go where they might finde bread. 4. Whensoever the Lord doth bring his children into straits and difficulties, he maketh provision for their sustenance in their straits, and deliverance from the same. When the Lord

was

was to bring his people into *Egypt*, he provided so as they should have a friend at Court before they came: *He sent a man before them, even Joseph.* 5. Whatsoever may be the intent of men or divels in troubling of Gods children, God hath a hand in every thing which doth befal them, how accidentally soever it may seem to come: *Josephs* coming down to *Egypt*, is called Gods message; *He sent a man before them, even Joseph.* 6. That which men do sinfully, for satisfaction of their own lusts, God doth holily and wisely for his own ends: by *Josephs* bretheren their selling of their brother, to be rid of him; God sendeth *Joseph* into *Egypt*, to provide for their livelihood; *He sent a man before them, they sold him for a servant.* 7. It is not strange to see the man whom the Lord mindeth to exalt, most humbled before he be exalted; and cast into prison, before he be lifted up to liberty; *Joseph was sold for a servant, whose feet they hurt with fetters.* 8. When the Lords servants are entred into the trial of their faith, they may look to be soundly searched, before they have ended their trials, and that by sharp affliction, as *Joseph* was tried; *Whose feet they hurt with fetters, he was laid in iron.* 9. The afflictions and trials of Gods children, will not end when they could wish, but they have a set measure and time determined of God: *He was laid in irons, until the time came, &c.* 10. There is a secret word of Gods decree and providence, for ending of the affliction of Gods children, which God bringeth forth to light in his own time; and until this come, his servants must lie in bonds; as *Joseph lay in iron till the time that his word came*; that is, till God made his decree manifest about the loosing of him. 11. Before affliction shall end, the manifested work of Gods providence in affliction, must put the afflicted to the triall of all that is in him, and trial must go before deliverance; *The word of the Lord tried him.* 12. The time appointed in Gods decree, to send delivery to his afflicted children, is made manifest in the effectual moving of instruments and meanes of delivery, and in this case, if need be, Kings shall be set on work for the delivery of the Lords children; *The King sent and loosed him.* 13. Such as are bounded ignominiously for righteousnesse, shall be one way or other loosed honourably; *The Ruler of the people let him go free.* 14. When the Lords people are humbled sufficiently, God doth raise them up, and sometime even in a visible manner before the world; as here *Joseph* is by the King of *Egypt made Lord of his house, and ruler of all his substance.* 15. As Gods children are exalted, for the benefit of

those over whom they are set, so should they manage and maintain their honour and power, by doing good to their inferiours, as *Joseph* did who was exalted; *To binde Pharaohs Princes at his pleasure, and teach his Senators wisdome.*

Ver. 23. *Israel also came into Egypt, and Jacob sojourned in the land of Ham.*

24. *And he increased his people greatly, and made them stronger then their enemies.*

25. *He turned their heart to hate his people: to deal subtilly with his servants.*

After *Joseph*, the rest of the family is brought down into *Egypt*, who sojourned there, and were preserved till they grew a strong people, and then began their afflictions as a preparation to their out-bringing. *Whence learn*, 1. Albeit a man hath wrastled with God in prayer, and gotten his blessing, yet may he be tossed in the world by troubles; *Israel also came into Egypt.* 2. The heires of the promise, and the Lords deerest children may be made sojourners among wicked people, even in their old age, when they need most to be at rest; *Jacob sojourned in the land of* Cham. 3. As when the Lords people grow up unto any considerable number among idolaters, it is no strange thing if they find enmity: so it is no strange thing in Gods way, to make them grow the more in number and power, the more they be opposed; yea, and to make them under oppression and persecution, to become mightier then their adversaries; *He encreased his people greatly, and made them stronger then their enemies.* 4. The hearts of all men are in Gods hand, to turn them whither he pleaseth to love or hate, as their affections may serve best his holy purposes: *He turned their heart to hate his people.* 5. The trouble and exercise of Gods people, by whatsoever instruments it be moved, is of the Lord, and he will owne the evil of trouble, which is in the city or countrey whatsoever; *He turned their hearts to hate his people.* 6. In the most sinful affections, plots and actions of the wicked against Gods people and servants, God hath a holy hand, and is not the cause of their sin: for all the motions of the creatures, which live, and move, and have their being of God, are made use of by the Creator, as instruments, whereby he worketh his own just and holy work for his

his own ends: but when men are about that same work for their sinful ends, it becometh sinful in them, what is holy in Gods part: as the crucifying of Christ was most holy on Gods part, and most sinful on his enemies part: *He turned their heart to hate his people: to deale subtilly with his servants.*

Ver. 26. *He sent Moses his servant:* and *Aaron whom he had chosen,*

27. *They shewed his signes among them: and wonders in the land of Ham.*

In the third rank of reasons, taken from Gods delivering of his people out of *Egypt*, and plaguing of the Egyptians; *Learn*, 1. When by the malice of enemies Gods people are brought to greatest straits, then is deliverance neare to be sent from God unto them; *They dealt subtilly with his servants, he sent Moses his servant.* 2. As it is the Lord who bringeth his own people into trouble and straits, so it is he who delivereth them again, and provideth instruments for the doing thereof; *He sent Moses his servant.* 3 As whosoever do serve Gods Church to any good purpose, do it not of themselves, but by stirring up, or commission from God; so whosoever are about to do the Church good, should do it of intention, as doing him service; *He sent Moses his servant, and Aaron his chosen.* 4. As to the end, that God may have his own glory in every good work, his part is to be distinguished from his servants part: so when his servants do the servants duty faithfully, God will have them commended and approved for it among men; *Moses* therefore is called *Gods servant*, and *Aaron his chosen.* 5. The signes and wonders are called the Lords signes and wonders, and *Moses* and *Aarons* service is called their shewing of his signes; *they shewed his signes among them, and wonders in the land of Ham.*

Ver. 28. *He sent darknesse, and made it dark: and they rebelled not against his word.*

29. *He turned their waters into blood: and slew their fish.*

30. *The land brought forth frogs in abundance: in the chambers of their Kings.*

31 *He ſpake, and there came divers ſorts of flies:* and *lice in all their coaſts.*

32. *He gave them hail for rain:* and *flaming fire in their land.*

33. *He ſmote their vines alſo, and their fig trees: and brake the trees of their coaſts.*

34 *He ſpake, and the locuſts came: and caterpillars, and that without number.*

35. *And did eat up all the herbs in their land: and devoured the fruit of their ground.*

36. *He ſmote alſo all the firſt-born in their land: the chief of all their ſtrength.*

He reckoneth ſundry plagues brought upon *Egypt*, which are ſufficient for his purpoſe, to bring the whole hiſtory to minde. *Whence learn.* 1. The Sun cannot expel darkneſſe in the air, but as God maketh way for it; for God can turn the day into palpable darkneſſe when and where he pleaſeth; He can make the Sun to ſhine in one place, and take the comfortable uſe of it away in another place, as he thinks good; he can put his enemies under darkneſſe when his people have light; *He ſent darkneſſe, and made it dark.* 2. It is a piece of glory unto God, when either his brute creatures, or his rational ſervants do what he doth command; *And they rebelled not againſt his Word.* 3. God can make moſt uſeful creatures to become noiſome; *He turned their waters into blood.* 4. God can plague men in the matter of their meat, as well as in their drink; and when the Lord doth plague in the one, it is not ſtrange if he ſhall plague in the other alſo; *He turned their waters into blood, and ſlew their fiſh.* 5. God can daunt the pride of the ſtouteſt of his enemies by his meaneſt creatures; *The land brought forth frogs in abundance, in the chambers of their Kings.* 6. As the Lord ſpeaketh, ſo ſhall it be found in due time, he needeth not to make much ado in any buſineſſe, but ſpeak the word, and it ſhall be done: *He ſpake, and there came divers ſorts of flies.* 7. When the proud do ſtrive againſt God, they gain nothing but more and

more

more ſhameful abaſement; *He brought lice in all their coaſts.* 8. The clouds are at Gods command, to ſend down ſoft rain, or hard and heavy hailſtones; *He gave them hail for rain.* 9. Although fire and hailſtones are moſt contrary in their natures, yet they can agree well in the work of Gods ſervice, when he employeth them; *He gave them hail for rain, and flaming fire in their land.* 10. When lighter judgements do not move men, God will ſend more heavy plagues, which ſhall leave their impreſſion behinde them; *He ſmote their vines alſo, and their fig-trees, and brake the trees of their coaſts.* 11. When God fights againſt a people, all the creatures are ready to fight againſt them alſo, as they are called forth: *He ſpake, and the locuſts came, and Caterpillars, and that without number.* 12. Whatſoever hath eſcaped the dint of one plague, God can overtake it by another plague: *They did eat up all the herbs in the land, and devoured the fruit of their ground.* 13. When God doth ſmite the creatures which do ſerve for mans uſe, he ſheweth his long-ſuffering and patience towards man, and his loathneſſe to deſtroy him, as we ſee in the order of Gods proceeding with *Egypt.* 14. When warning given unto man doth not move him to repentance, then the Lord layeth his hand on that which is moſt precious unto him; *He ſmote alſo all the firſt-born in their land.* 15 When the Lord pleaſeth to put forth his hand, they that are naturally ſtrongeſt and moſt lively, are no leſſe near to death, then they who are naturally weaker: *He ſmote all the firſt-born, the chief of all their ſtrength.*

Ver. 37. *He brought them forth alſo with ſilver and gold: and* there was *not one feeble perſon among their tribes.*

38. *Egypt was glad when they departed: for the fear of them fell upon them.*

39. *He ſpread a cloud for a covering, and fire to give light in the night.*

40. The people *asked, and he brought quailes: and ſatisfied them with the bread of Heaven.*

41. *He opened the rock, and the waters guſhed out: they ran in the dry places* like *a river.*

42. *For he remembred his holy promise, and Abraham his servant.*

In the Lords bringing of his people out of *Egypt*, and through the wilderness; *Learn*, 1. Albeit there may be many impediments of the delivery of Gods people out of their trouble, and from their persecutors, yet the work of delivery is perfected at length; for when God had smitten *Egypt* in favour of his own people, *He brought his people forth.* 2. All riches that men have are at Gods disposing, to transfer the right and possession thereof to whom he pleaseth, and the Lords special and expresse warrant gave title to the Israelites, to retain the Egyptians borrowed jewels; *He brought them forth also with silver and gold.* 3. When God grants a delivery, or any sort of benefit, it is a new gift to inable a man to make use of the offered delivery or bestowed benefit; such was the benefit bestowed on *Israel*, when God brought his people out of *Egypt*, *There was not one feeble person among their tribes.* 4. The Lord can make bloody persecutors of his people to cease from their persecution, and to contribute to their delivery; and to be desirous to be rid of them: *Egypt was glad when they departed.* 5. God can make his persecuted people terrible to their persecutors, which is no lesse a wonder then to make the wolf tremble for fear of the lambes: *Egypt was glad when they departed, for the fear of them fell upon them.* 6. Except the Lord did take the guiding and protecting of his own people, they should perish many wayes, after their delivery out of trouble; but whom he delivereth he taketh a care of them, as he did of *Israel*, for whom he provided the pillar of cloud, to temper unto them the heat of the day: and the pillar of fire, to temper unto them the darknesse and cold of the night, and made both of them to direct their journey: *He spread a cloud for a covering, and fire to give light in the night.* 7. Sometime the Lord will give unto his people at their earnest desire, that which is not good for them, that so he may give unto them evidence of his readiness, much more to give them what is good for them, when they earnestly ask it; *The people asked, and he brought quailes.* 8. When ordinary means of the preservation of Gods people do fail, God will provide for them wonderfully, as he gave his people Manna in the wilderness; *And satisfied them with the bread of heaven.* 9. As the fountain of the feeling of Gods people, is not in the creatures, but in God:

so

ſo ſhould the eye of his people be carried above the creatures, unto heaven, for preſervation of this life, as well temporall as ſpirituall: for this end it is ſaid, *Hee ſatisfied them with the bread of heaven.* 10. God can bring conſolation unexpected, and that by meanes moſt unlikely to yeeld it; *He opened the rock, and the waters guſhed out.* 11. There is no ſcarcity in God, of what the Lords people do ſtand in need of; he both can and doth furniſh plenteouſly, and makes the opportunity of having the uſe of his proviſion follow his people whitherſoever he leadeth them; *The waters out of the rock ran in the dry places as a river.* 12. What the Lord doth to his people, he doth it for his Covenants ſake; as here, *He remembred his holy promiſe* 13. How many yeares ſoever do intervene Gods promiſe making, and the performance, the Lord doth not forget his promiſe, as here we ſee after four hundred and thirty years; *He remembreth his holy promiſe, and Abraham his ſervant.*

Ver. 43. *And he brought forth his people with joy,* and *his choſen with gladneſſe*

44. *And gave them the lands of the heathen;* and *they inherited the labour of the people.*

45 *That they might obſerve his ſtatutes, and keep his lawes. Praiſe ye the LORD.*

From the manner of the Lords bringing his people out of *Egypt*, and planting them in *Canaan*; *Learn*, 1. Whatſoever bondage the Lords people do fall into, the Lord in due time will bring them out of it, as *he brought forth his people* from the bondage of *Egypt.* 2. How much ſoever ſorrow his people may finde in the expectation of delivery, ſo much joy ſhall they have in the performance of the Lords promiſe; *He brought forth his people with joy, and his choſen with gladneſſe.* 3. The Lord doth not leave his people, till he put them to ſome reſt after their troubles; as he gave reſt to his people *Iſrael*, whom when he carried them through the wilderneſſe, he gave them the poſſeſſion of *Canaan*; *He gave them the lands of the heathen.* 4. The Lord maketh no end of multiplying obligations on his people, he maintaines them in their poſſeſſion of what he doth

give

give them; *They inherited the labour of the people.* 5. The end of the Lords liberality, is to engage the hearts of his people more and more to the obedience of his Ordinances, as he did all this to *Israel, That they might observe his statutes.* 6. There is no rule for serving of God acceptably, except his own commands; for *Israels* rule was, *to observe his statutes, and keep his Lawes.* 7. The right use which we should make of whatever good was done to the Lords people, is to glorifie God when we hear of it, or read of it, as here we are directed; *Praise ye the Lord.*

PSAL. CVI.

THe summe of this Psalme is to teach the godly in the time of calamity, lying upon the Church, or upon themselves; First, to glorifie God by faith in him. Secondly, to reckon up for their encouragement, the frequent forgivenesse of grievous sins to his people in former times. And thirdly, to pray for the like favour to themselves; and in hope to have their prayer granted, to give thanks to God. There are three parts of the Psalm answerable thereunto: The first part is the Prophets strengthening of his own faith, *ver.* 1, 2, 3, 4, 5. The second part is the confession of our sins in general, *v.* 6, and in special of eight or nine grosse provocations, which the Lord after correction did pardon, and gave comfort to his people, to *v.* 46. which are so many arguments of hope, to finde the like mercy to the Church in this time. The first sin with the forgivenesse of it, is set down from *v.* 7, to *v.* 13. The second sin, *v.* 13, 14, 15. The third sin, *v.* 17, 18. The fourth sin, *v.* 19, 20, 21, 22, 23. The fifth sin, *v.* 24, 25, 26, 27. The sixth sin, *v.* 28, 29, 30, 31. The seventh sin, *v.* 32, 33. The eighth sin, from *v.* 34. to *v.* 43. The ninth point of confession is of a general heap of sins, oft-times repeated, and all pardoned, with pity manifested to Gods people, *v.* 43, 44, 45, 46. The third part of the Psalme, is a prayer for new experience of like mercy, and a close of the Psalme with praise and thanksgiving, *ver.* 47, 48.

Ver.

Ver. 1. *PRaise ye the LORD, O give thanks unto the LORD, for he is good, for his mercy* endureth *for ever.*

The Psalmist stirreth up himself and others four wayes to glorifie God under sad afflictions, by believing on him; First, by exhorting all to praise and thank the Lord for his goodness. *Whence learn,* 1. The exercise of praising and thanking the Lord, is very fit for a soul, lying under the sense of affliction, and guiltiness: for that which serveth for the Lords praise, serveth also for the comfort and encouragement of humbled sinners: therefore, saith he, *Praise ye the LORD.* 2. The meditation of Gods goodnesse and readinesse to communicate unto men of his bounty, is fit to furnish matter of his praise, *Praise ye the Lord, for he is good.* 3. Albeit a man be conscientious of his much abusing of Gods goodnesse, and so might finde this to be the matter of his grief, yet mercy answereth all objections, everlasting mercy looseth all doubts, and giveth fresh encouragement to the humbled sinner to draw near, and make yet again use of his goodnesse; *for his mercy endureth for ever.*

Ver. 2. *Who can utter the mighty acts of the LORD?* who *can shew forth all his praise?*

The next means which he useth, to stir up himself and others to glorifie God in believing on him, is wondering at the Lords works, and innumerable causes of praise. *Whence learn,* 1. It is a disposition fit for praising of God, to be sensible of our unability and unfitness, for so great a work, as the Prophet doth shew in this example, saying, *Who can utter the mighty acts of the Lord?* 2. There is such an impression of Gods Omnipotency on all Gods works, and in speciall on those works wherein he hath been pleased most clearly to manifest his power, that no man can comprehend or expres it; *Who can utter the mighty acts of the Lord?* 3. Albeit the praises of the Lord surpass all mens ability to declare them, yet neither must the greatness of the work, nor the weakneſse and unworthiness of the servant of God, hinder him to praise as he is able; for even this is a part

of

of praising of God, to confesse and and say, *Who can shew forth all thy praise?*

Ver. 3. *Blessed* **are they** *that keep judgement:* **and** *he that doth righteousnesse at all times.*

The third meanes whereby he stirreth up himself to glorifie God by believing in him, is a declaring how blessed the believer is. *Whence learn,* 1. The consideration of the blessing of God upon every true believer, is a notable encouragement to put confidence in God: *Blessed are they that keep judgement, &c.* 2. The evidence of a sincere believer, is not only to keep judgement, that is, to receive, respect and entertain the Word of God, as a decree wisely given forth by him, but also to study to obey it in practice constantly upon all occasions: *Blessed are they that keep judgement, and he that doth righteousnesse at all times.*

Ver. 4. *Remember me, O LORD,* **with the favour that thou beareſt unto** *thy people: O visit me with thy salvation.*

5. *That I may see the good of thy chosen, that I may rejoyce in the gladness of thy Nation: that I may glory with thine inheritance.*

The fourth meanes of stirring up himself and others to believe in God, especially in the time of the presupposed calamity of the Church, and of the Supplicant, is prayer to God for a new proof of the loving-kindnesse which God beareth to his people in all ages. *Whence learn,* 1. Whatsoever be the outward afflicted estate of Gods people, yet they are still beloved, still in favour, even when tokens of anger by publick calamities are manifested against them: *Remember me with the favour which thou beareſt unto thy people.* 2. There needeth no more felicity unto any man, save to be one of Gods people: it may content any man to have his lot with the children of God, in whatsoever condition they are put into: for the Psalmist craveth no more, but, *Remember me O LORD, with the favour which thou beareſt unto thy people.* 3. Albeit the Lords people seem to be forgotten, yet the Lord will make evident that he doth not forget them, nor any one of them: *Remember me, O LORD, with the favour which thou beareſt unto thy people.*

4. Such

4. Such as do ſhare with Gods people in their grief, ſhall be partakers alſo of their conſolation, deliverance and ſalvation, which God hath wiſely prepared for them; therefore prayeth the Pſalmiſt, *O viſit me with thy ſalvation, &c.* 5. As there are times wherein God declareth his diſpleaſure againſt the ſins of his people, ſo there are times when he removeth the tokens of his diſpleaſure, and letteth forth the evidence of his love and reſpect to them, in doing them good, making them glad, and cauſing them to glory in him; this is it which the Pſalmiſt looketh after, *Viſit me with thy ſalvation, that I may ſee the good of thy choſen, that I may rejoyce in the gladneſſe of thy Nation, that I may glory with thine inheritance.* 6. The neare intereſt which God hath in his people, and which they have in him, is a ſolid ground of hope of good, and gladneſſe, joy and gloriation reſerved for them; for they are Gods *choſen*, Gods *Nation*, appropriate unto him: and his *inheritance*, to remain in his poſſeſſion from generation to generation; whereupon the Pſalmiſt doth aſſure himſelf and the Church of his hope of good, reſerved for the Church; *That I may ſee the good of thy choſen, &c.*

Ver. 6. *We have ſinned with our fathers: we have committed iniquity, we have done wickedly.*

In the ſecond place is the confeſſion of ſins, for which God juſtly might afflict the Supplicants, but in his mercy could forgive them alſo, as he had done to his people in former generations. The force of his reaſoning is this, many times thou didſt ſhew mercy to our fathers in their afflictions, notwithſtanding their grievious provocations, therefore we muſt intreat thee, yea, and hope alſo for the like mercy in our time; *Whence learn*, 1. It is not for nought that the Lord bringeth calamity on his people, he is provoked ſo to do by their grievous offences; *We have ſinned.* 2. As judgements are ſet to convince of ſin, and to draw forth the acknowledgement thereof: ſo there is no readier way to remove the ſin and judgment alſo, then by confeſſion thereof, *We have ſinned.* 3. As God when he puniſheth his people, doth reckon with them, both for their own, and alſo for their fathers faults, whoſe footſteps they have followed: ſo muſt the penitent reckon with God for their own faults, and

for

for their fathers sins whereunto they have accession; *We have sinned with our fathers, &c.* 4. Confession of sins must not be slighted, but seriously gone about, and aggravated duly; *We have sinned, we have committed iniquity, we have done wickedly.* 5. True penitents will neither excuse their sins by the example of their fathers, nor justifie themselves, how holy soever they be, when God is pleading with his Church; but will joyne in confession with the multitude, as here the holy Prophet doth, *We have sinned with our fathers, we have committed iniquity, we have done wickedly.*

Ver. 7. *Our fathers understood not thy wonders in Egypt, they remembred not the multitude of thy mercies; but provoked* him *at the sea,* even *at the red sea.*

The first particular sin which he confesseth is rebellion at the red sea, *Exod.* 14. 10, 11, 12. which sin was so much the greater, as the wonders done in *Egypt* for them were great and many. *Whence learn,* 1. Albeit God manifest himself in extraordinary working in the sight of misbelievers, yet will they remain blinde ignorants, and brutish beholders of his operations; *Our fathers understood not thy wonders in Egypt.* 2. Albeit the Lord should often convince a misbeliever, both of his justice and mercy, yet the Lords works do take no lasting impression upon his minde; *They remembred not thy mercies.* 3. One sin is a degree to another more hainous, for *not observing,* is followed with *not remembring,* and *forgetfulnesse* of duty draweth on *disobedience* and rebellion: *Our fathers understood not thy wonders in Egypt, they remembred not the multitude of thy mercies, but provoked him at the sea, even at the red sea.*

Ver. 8. *Neverthelesse, he saved them for his Names sake: that he might make his mighty power to be known.*

9. *He rebuked the red sea also, and it was dried up; so he led them through the depths, as through the wildernesse.*

Ver. 10.

10. *And he saved them from the hand of him that hated them: and redeemed them from the hand of the enemy.*

11. *And the waters covered their enemies: there was not one of them left.*

12. *Then believed they his words; they sung his praise.*

As he observed their sin, so he observeth Gods mercy to his people, for notwithstanding their provocation, he brought them through the red sea, and destroyed their enemies; *Whence learn*, 1. The evil deserving of Gods people doth not alwayes interrupt the course of Gods goodnesse toward them; for, *nevertheless* of the aforesaid provocation, he *saved* them. 2. As the Lords goodnesse doth aggravate mens sins, so mens sins do amplifie Gods grace, and make his goodnesse to the unworthy to appear the more; *Nevertheless he saved them.* 3. The Lord hath other things to look unto, when he hath to do with his people, then presently to fall upon the punishing of their wickedness, and mis-deservings even when they are found Delinquents: he useth to respect the glory of his mercy toward his people, and the declaration of his power against his enemies in favour of his people; *Nevertheless he saved them for his Names sake, that he might make his mighty power to be known.* 4. The manner and circumstances of Gods working, is as well to be considered as the matter, and how easily he bringeth the greatest works to passe; *He rebuked the red sea also, and it was dried up.* 5. The Lord can make a danger to turn into a delivery, and a perill wherein a man was like to perish, to be a means of preservation; *So he led them through the depths, as through the wilderness.* 6. In any one mercy unfolded, we may take up more mercies then one, and each particular part of the mercy when it is discovered, will appear no lesse glorious, then the whole mercy looked upon confusedly and in grosse, as here in the delivery at the red sea, the delivery from *Pharaoh*, which is but a part of the work pitched upon; *And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy.* 7. The comparing of Gods dealing with his own people, and with their enemies, amplifieth Gods goodnesse to his people, and their obligation unto him; *He redeemed them from the hand of the enemy,*

nemy, and the waters covered their enemies. 8. When the Lords time cometh to enter in judgment with the foes of his Church, he will not misse one whom he mindeth to overtake, as here; *There was not one of them left.* 9. The Lord sometime worketh so clearly for convincing of the misbeliever, that the most blinde and obstinate infidell shall be forced to acknowledg his works; *When the waters covered their enemies, then believed they his words.* 10. It serveth much for Gods glory, when he extorteth credit unto his words by wonderfull works, but little to the commendation of the beleevers, who give credit to Gods word upon that ground onely, as here we see; for not before, but *then did they believe his words*; which importeth their preceding misbelief, and that their duty was to believe his word, whatsoever appearance might be to the contrary. 11. A temporary belief extorted by some extraordinary work, may have joyned with it a temporary joy, and praising of God for a time, without any root of saving grace in the heart: *Then they believed his words, they sang his praise.*

Ver. 13. *They soon forgate his works: they waited not for his counsel:*

14. *But lusted exceedingly in the wildernesse: and tempted God in the desert.*

15. *And he gave them their request: but sent leanesse into their soul.*

The second sin confessed here, is their murmuring for want, not of water, but of flesh, *Numb.* 11. 4, 5, 6. which lust God did satisfie in his wrath to them. *Whence learn,* 1. Temporary faith with the fruits thereof lasteth no longer then a new tentation doth assault, and faith grounded not on the word, or truth of it, but only on Gods sensible works is ready to vanish, when the work is a little past and gone; *They soon forgat his works.* 2. If Gods works be not remembred with estimation of, and affection to God the worker, and with some use making thereof in the obedience of faith, God doth esteem them to be forgotten; as here: for this cause he saith, *They soon forgat his works.* 3. What the Lord doth withold from his people, or doth unto them, he doth it for good purpose, resolvedly to train his people unto obedience,

bedience, and to try them whether they will follow their own will or his *counsel*, as here is insinuated. 4. Misbelievers take the ruling of themselves into their own hand, and will not stay upon Gods provision for them, but must needs prescribe what they love to have done, and do murmure if their carnal desires be not satisfied; as here the sin marked in the Israelites doth shew: *They waited not for his counsel, but lusted.* 5. When men do not wait on Gods direction, lusts become their leaders, and furious drivers of them as poor slaves to all unreasonable appetites; *They lusted exceedingly.* 6. When God by circumstances of time and place doth call for moderation of carnal appetite, the transgression is the more hainous and offensive unto God; *They lusted exceedingly in the wilderness*, where they should have contented themselves with any sort of provision. 7. They that do not make use of the life and welfare which God alloweth and provideth, but prescribe unto God what they would have done to them, do tempt God; *They tempted God in the desert.* 8. Importunity and excessive affection to any unnecessary worldly thing, may draw out of Gods hand that which is good; *They lusted, and God gave them their request*, to wit, *flesh in abundance.* 9. As lawful meanes are attended with Gods blessing, so unlawful meanes are followed with Gods curse; *He gave them their request, but sent leanness into their soul.*

Ver. 16. *They envied Moses also in the campe: and Aaron the Saint of the LORD.*

17. *The earth opened, and swallowed up Dathan: and covered the company of Abiram.*

18. *And a fire was kindeld in their company: the flame burnt up the wicked.*

The third sin confessed is sedition which brake forth in *Korah* and his complices, and was fearefully punished, *Num.* 16. 1, 2, 3, &c. *Whence learn*, 1. The manner of the Lords governing his people, how gentle soever it be, is notwithstanding unto wicked men a thing insupportable, as doth appeare in the peoples not enduring the Lords meek governing of them by *Moses* and *Aaron*. 2. Rebellion against Gods manner of governing, howsoever it be indeed against God, yet pretendeth to be only against men;

They envied Moses in the Camp. 3. Ministers are to be looked unto as men consecrated unto God, and injuries done to them are against the Lord: *They envied Aaron the Saint of the LORD.* 4. Whatsoever open wicked course is set on foot, by ring-leaders to any mischief, and is not disclaimed by the body of the people, may justly be charged upon all, albeit not in the same degree of guiltiness as here *Korah* and his complices fault is charged upon the people, *They envied Moses in the Camp.* 5. Authors of sedition in the State, and of Schisme in the Church, do highly provoke God to punish them exemplarily, as appeareth here: *The earth opened, and swallowed Dathan, and covered the company of Abiram.* 6. Such as will not be warned to eschew sin, by judgements poured forth upon others, do provoke God to make themselves spectacles of wrath in the sight of others: *A fire was kindled in their company, the fire burnt up the wicked.*

Ver. 19. *They made a calfe in Horeb: and worshipped the molten image.*

20. *Thus they changed their glory into the similitude of an Oxe that eateth grasse.*

21. *They forgate God their Saviour: which had done great things in Egypt.*

22. *Wonderous works in the land of Ham:* and *terrible things by the red sea.*

23. *Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy* them.

The fourth sin confessed, is the idolatry of the golden calf, which sin is aggravated, and the danger of their destruction for it (till *Moses* interceded for them) is briefly set down here, but more largely expressed, *Exod.* 32. and *Deut.* 9. *Whence learn,* 1. They that are ready to change the Government of the Church, which God hath appointed, will be ready also to change the worship of God, as experience in the Israelites doth teach, who are charged with the one fault, *Nehem.* 9. and with the other here; *They made a Calfe in Horeb and worshipped the molten Image.*

mage. 2. Idolaters are so bewitched with the opinion of the lawfulnesse of Idolatry, as they dare both devise and practise it in Gods presence; *They made a Calfe in Mount Horeb*; the mountaine where the Lord did shew himself terrible. 3. Albeit Image-making in the matter of Religion, and Image-worshipping be an old sin, yet this relative worship offered unto God before an image, is alwaies rejected of God as no worship done to him, but only to the image: for God doth not expound communion of worship to an image, or relative worship before an image, according to the intention of the worshipper, but according to the nature of the action, which is discharged in the second command of the morel law: *Israel* intended to offer the holy day to the Lord, and appointed the worship toward the golden image for him, as the history sheweth, *Exod.* 32. 4 5. *To morrow is a feast of the Lord*: yet here the Lords Spirit declareth this to be a worship, not of God, but of the image; *They worshipped the molten image.* 4 Making of images to represent God, or any of the persons of the holy Trinity, is but a vilifying of the glory of God, and giving it to the image of a creature; yea, the making of an image to represent God, is the changing of the glory of God into a vile image of some base creature, and the placing of the one in the others stead and room; for so God judgeth, saying, *Thus they changed their glory into the similitude of an Oxe that eateth grasse.* 5 To have God for our God, and to have him alone for our God, and the only object of our worship, without any mixture of humane devices is our glory, and to do otherwise is the shame of the worshipper: *They changed their glory into the similitude of an Ox.* 6. To devise images and pictures to put us in minde of God, is a very forgetting both of Gods nature, and of his authority, discharging such devices, for so doth the Lord expound it; *They forgate God their Saviour.* 7. Whatsoever works God hath wrought for making people know him, are all forgotten as well as God is forgotten, whensoever men may make devices of their own for memorials of God: *They forgat God their Saviour, which had done great things in Egypt, wonderous things in the land of Ham, and terrible things by the red sea.* 8. Idolatry openly committed in a land, is a cause sufficient to destroy the Nation which is guilty of that sin: for, *Therefore the Lord said he would destroy them.* 9. As they who feare God in a land, should deprecate Gods wrath that it fall not on it, and should stand in the gap to divert the Lords wrath: so is their intercession acceptable

to God, and a hopeful means to divert wrath, as is to be seen in *Moses, who stood up before him to turn away his wrath, lest he should destroy them.* 10. When God is glorified in a peoples obedience unto him, he is a wall about them to save them from harme; but when he is provoked by open Idolatry or avowed sin, then is a gap made in the wall of his protection, that mischief may enter now in upon them at the breach: *He said he would destroy them, had not Moses his chosen stood before him in the breach.*

Ver. 24. *Yea, they despised the pleasant land: they believed not his word:*

25. *But murmured in their tents:* and *hearkened not unto the voice of the* LORD.

26. *Therefore he lifted up his hand against them, to overthrow them in the wilderness:*

27. *To overthrow their seed also among the Nations, and to scatter them in the lands.*

The fifth sin confessed, is the contempt of Gods most precious promises, figured out in the despising of the promise of *Canaan* unto them; which as it did flow from misbelief of Gods Word, so it brought forth murmuring against his dispensation, which did put them in hazard of dissipation and destruction, as is set down more largely, *Numb.* 13. and, 14. *Whence learn*, 1. When the promised inheritance of heaven, (which was figured by the pleasant *land of promise*,) is not counted worthy of all the paines and difficulties, which can be sustained and met with in the way of going toward it: the promised inheritance is but little esteemed of, as appeareth in the Israelites, who for love of ease, and feare of the Canaanites were ready to turne back to *Egypt*; *They despised the pleasant land.* 2. Misbelieving of Gods Word, is the cause of disesteeming of his precious promises, as here is shewen; *They believed not his Word.* 3. Disestimation of Gods precious promises, maketh men to quarrel with Gods providence, when he is leading men to the possession thereof: for this made the Israelites malecontent with all that God had done unto them: *They murmured in their tents.* 4. When Gods dispensation doth not please men, they will not faile to take a course of their own, and misregard what God command-

eth

eth them 3 *They murmured in their tents, and hearkened not unto the voice of the Lord.* 5. The faithleſſe man is ſecluded from heaven, and from Gods reſt by an Oath 3 *They hearkened not unto the voice of the Lord, therefore he lifted up his hand againſt them;* that is, not only began to ſmite them 3 but alſo as it is, *Heb.* 4. 3. *He ſwore they ſhould not enter into his reſt.* 6. We ſhould fear, leſt a promiſe being left us of entering into his reſt, any of us ſhould ſeem to come ſhort of it, *Heb.*4.1. and we ſhould labour to enter into that reſt, leſt any man fall after the ſame example of unbelief, *Heb.*4. 11. becauſe againſt unbelieving *Iſraelites, God lifted up his hand to overthrow them in the wilderneſſe.*7. The Lords vengeance againſt unbelievers, and deſpiſers of the Goſpel and of the precious promiſes thereof, readily doth follow the poſterity of unbelievers, as here the vengeance reached *to overthrow their ſeed alſo among the nations, and to ſcatter them in the lands.* 8. As the Lords threatnings do go forth for ſure execution, ſo they leave room to repentance and interceſſion, and do make both the man that periſheth inexcuſable, and the man that is ſpared to know the wrath which he hath deſerved 3 For God lifted up his hand to deſtroy the unbelievers in the wildernes, before he did deſtroy them 3 and threatened the poſterity before the execution did come: For this the Apoſtle, *Hebr.*4. doth teach us, from the example of Gods dealing with the *Iſraelites.*

Ver. 28. *They joyned themſelves alſo unto Baal-Peor: and ate the ſacrifices of the dead.*

29. *Thus they provoked* him *to anger with their inventions: and the plague brake in upon them.*

30. *Then ſtood up Phinehas, and executed judgement: and* ſo *the plague was ſtayed.*

31. *And that was counted unto him for righteouſneſſe, unto all generations for evermore.*

The ſixth ſin confeſſed, is the mixing themſelves in fornication, bodily and ſpirituall, in open Idolatry with the Moabites, for which they were plagued, till *Phinehas* interceded for them, *Numb.*25. *Whence learn.* 1. Unbelievers are eaſily induced to change their Religion, and to make defection from God, as is

evident in the Israelites; who by the lust of their flesh, mixed themselves with the daughters of *Moab*; and then joyned with them in their Idolatry; *They joyned themselves also to Baal-Peor.* 2. Idolatry is a breach of wed-lock with God, and an adulterous joyning of a mans soul to an Idol; *They joyned themselves to Baal-Peor.* 3. Communion with Idolaters in worship, or in ceremonies and appendicles of Idolatrous worship, doth prove the Communicants to be guilty of Idolatry; *They ate the sacrifices of the dead.* 4. Such as fall from true Religion to Idolatry, do make an ill bargain; they go from the living God to dead Idols, and deadly Idolatry; *They ate the sacrifices of the dead.* 5. Mens devices in Religion, and Gods acceptable Ordinances, do stand in opposition one to another: for mens inventions cannot please God, *For thus they provoked him with their inventions.* 6. Nothing doth draw on more sudden and sore judgement, then change of the true worship of God with mens inventions: *They provoked him to anger with their inventions; and the plague brake in upon them.* 7. Such as have warrant from God to punish open sin, should not delay justice; for thus much doth the extraordinary service of *Phinehas* teach unto the ordinary Magistrate, who beareth the sword by office: *Then stood up Phinehas to execute judgement.* 8. As the Lord is loath to strike when he is provoked, so he is ready to hold his hand, and cease upon any convenient occasion: *Phinehas stood up to execute judgement, and so the plague was stayed.* 9. The rule and order which God hath appointed unto men to follow, doth not hinder God to give extraordinary commission to whom he pleaseth, for any extraordinary piece of service, as appeareth in this instance of *Phinehas.* 10. What God doth set men a work to do by inward and immediate inspiration, that he maketh manifest to the Church by his revealed word of approbation, as the inspired command given to *Phinehas* was justified by Gods revealed will to the Church. I say, *by inspiration*; because impressions on mens spirits, or instigations unto that which the revealed will of God doth not allow; or secret impulses unto unlawful actions, is one thing; and inspiration of Gods extraordinary direction unto any special work, is another thing: for *inspiration from God*, was the way of shunning Gods revealed will, which was to be communicated with the Church, by a moral way of command given to the Prophet; such as was that inspiration, whereby God used sometimes to reveal his will to the Church, before the writing of the Scripture was fully closed;

Thus

Thus God revealed his will expreſſely to *Abraham*, concerning the offering of his ſon *Iſaac*: Thus God gave order to *Moſes* for the Iſraelites borrowing of the Jewels of the Egyptians, upon his own right and title, which he hath unto all the creatures to diſpoſe of them at his pleaſure: Thus the whole Scripture was not of private interpretation, but the holy men of God ſpake as they were inſpired and moved by the Holy Ghoſt; And thus was *Phinehas* inſtructed unto the particular ſervice: but impreſſions, impulſions, inſtigations, which are not according to the revealed rule of Gods Word, which now is fully ſet down in Scripture, as they want Gods moral direction to teach them, ſo alſo they want Gods moral approbation: I ſay, *moral direction* becauſe providential leading of a man unto any action, is one thing; and moral direction is another thing. In the way of providential leading, a man may be led in Gods juſtice by his own luſts, and Satans impulſe, into temptations; againſt which evil Chriſt directeth us to pray, *Lead us not into temptation but deliver us from that evil*, or the evil one. But where morall direction is, the man hath his manifeſted commiſſion, and knoweth formally the warrant of his action, and ſo doth not ſin therein; in providential leading a man is onely a brute inſtrument, as the *Aſſyrians* and *Nebuchadnezzar* was, whom God made uſe of as of a rod of his indignation, and he knew it not: but in morall direction, the man is a rational ſervant, as knowing what he doth to be warrantable ſervice; and ſo was *Moſes* in all the houſe of God a faithfull ſervant, doing all as God commanded *Moſes*; and ſo was *Phinehas* here Gods ſervant, following morally a clear divine inſpiration, a clear command and direction, and therefore had he alſo Gods morall approbation: *For it was counted to him for righteouſneſſe.* 11. As there is a juſtification of a mans perſon, which is onely by faith in Jeſus Chriſt; ſo there is a juſtification of a certain deed or action, when it is accepted by God for ſervice; and of this ſort is the juſtification of *Phinehas* his zealous act: for this act was *imputed unto him for righteouſneſſe*, or for a righteous piece of ſervice. 12. What God doth juſtifie, whether it be a man, or a mans action, no man may condemn it, for it ſtandeth abſolved, as in this may be ſeen; *It was imputed unto him for righteouſneſſe, unto all generations for evermore.*

Ver. 32. *They angred* him *also at the waters of ſtrife: ſo that it went ill with Moſes for their ſakes:*

33. *Becauſe they provoked his ſpirit: ſo that he ſpake unadviſedly with his lips.*

The ſeventh ſin confeſſed, is murmuring at *Meribah* for want of water, whereby meek *Moſes* was drawn in the ſnare of a raſh ſpeech, and of a notable inconveniency, *Numb.* 20. *Whence learn,* 1. Oft repeated ſin obſtinately perſiſted in, cannot but provoke God to anger, for as before they had murmured, ſo alſo now murmuring again, *They angered God at the waters of ſtrife.* 2. When the Lords ſervants in doing their calling are ſtriven againſt, there God is alſo ſtriven againſt; for this cauſe the place where the people ſtrove with *Moſes*, is called the waters of ſtrife: to wit, with God, becauſe they ſtrove with *Moſes.* 3. The Lords ſervants are in danger to be drawn into ſundry tentations and ſnares, by the evill carriage of the people over whom they have charge, as by occaſion of the peoples murmuring, *It went ill with Moſes for their ſakes.* 4. Albeit men are to be pitied who are provoked to ſin, yet the provocation excuſeth not the ſinner, but it aggravateth the ſin of the provoker; as here, *It went ill with Moſes, yet for their ſakes, becauſe they provoked his ſpirit.* 5. In the holieſt of men, there are reliques of ſin unmortified, and ſuch weakneſſe, as they may readily fall into ſin in an hour of tentation: *For Moſes ſpake unadviſedly with his lips.* 6. It is a dangerous caſe to come unto the Lords holy ſervice, with any paſſion or carnal perturbation, or to mingle Gods publick ſervice with our paſſions, as in the caſe of *Moſes* doth appear. 7. The leading of an holy life in the former time of a mans life, cannot juſtifie nor excuſe an ill action thereafter, nor hinder Gods wrath when the ſin breaketh forth, as is to be ſeen in *Moſes* caſe, *with whom it went ill, becauſe he ſpake unadviſedly with his lips.*

Verſ. 34. *They did not deſtroy the nations, concerning whom the LORD commanded them:*

The eighth sin, is their disobedience to Gods command after they were placed in the land of *Canaan*, which is set down in sundry particulars. The first is, their sparing of the Canaanites, whom God commanded them to destroy. *Whence learn*, 1. Neglect and omission of that which God doth command to be done, doth bring men under guiltinesse, and challenge, and wrath, and proveth the fountain of more mischief afterwards, then men are aware of, as here appeareth; *They did not destroy the Nations, concerning whom the LORD commanded them.* 2. Men should not spare the lives of those whom God commandeth to destroy, lest God make a quarrel of it, as here he doth against the Israelites.

Ver. 35. *But were mingled among the Heathen, and learned their works.*

36. *And they served their idols, which were a snare unto them.*

The second particular following on the former sparing of the *Canaanites*, is forbidden marriages with them, and contagion of their ill manners. *Whence learn*, 1. Sins of omission, make way for, and draw on sins of commission, as here we see. 2. Unequal matching with open Idolaters, draweth on contagion of Idolatry; *They were mingled with the heathen, and learned their works. And they served their Idols.* 3. Making of Images in the matter of Religion, is a work of the Heathen; for so it is here reckoned and called, *their work.* 4. Image worshipping and Idolatry, is a sin that is easily learned, the contagion whereof doth spread quickly, *For the* Canaanites *Idols were a snare to the* Israelites. 5. Service to Images is condemned of God, as *Worship* of Images is condemned: yea, God comprehendeth under service, all and whatsoever respect done to Images, as an abominable and damnable sin; *For they served their Idols*, is here the challenge. 6. How pleasant soever, and delectable and profitable men do plead Images to be, yet God esteemeth of them as doleful inventions, which bring no profit to their servants and worshippers, save colour and grief; for so much doth the word in the Original give us to understand. 7. Whatsoever faire pretences men do suffer themselves to be led away with, unto the fellowship of Idolaters and service of Images, are nothing but deluding

ing

luding deceits, which shall bring on the contrary evils undoubtedly: *They served their Idols, which were a snare to them.*

Ver. 37. *Yea, they sacrificed their sons and their daughters unto devils.*

38. *And shed innocent blood, even the blood of their sons and of their daughters: whom they sacrificed unto the Idols of Canaan; and the land was polluted with blood.*

39. *Thus were they defiled with their own works: and went a whoring with their own inventions.*

A third particular of their disobedience in *Canaan*, is their sacrificing their children to Idols, whereby the land was fearfully polluted. *Whence learn*, 1. When men depart from the rule of Gods worship, there is no stay nor standing till they fall into the grossest Idolatry, whereunto they are tempted: *Yea*, (saith he) *They sacrificed their sons and daughters.* 2. The rage of Idolatry is such, as it will not spare whatsoever is dearest, even the lives of children and friends to maintaine it: *They sacrificed their sons and daughters.* 3. The service done to Idols, and Images of mans devising, is not done to God, as men do pretend who worship them; but to Devils, who are the devisers, suggesters and enticers of men unto all sort of unlawful worship; and who are served and obeyed in effect by false Religion, *Deut.* 32. 17. 2. *Chron.* 11. 15. 1. *Cor.* 10. 20. *They sacrificed their sons and daughters unto devils, whom they sacrificed unto the Idols of* Canaan. 4. Idolaters are blood-thirsty, and do not stand for the innocency of any party or person, by whose blood-shed the Idol may be honored, and Satan may be pleased, who is a lier and murtherer from the beginning: *They shed innocent blood, even the blood of their sons and daughters, whom they sacrificed to the Idols of* Canaan. 5. When innocent blood is shed, the land is polluted, whatsoever be the cause which is pretended; *They shed innocent blood, and the land was polluted with blood.* 6. The highest point of holinesse in a false Religion, is but filthinesse and pollution; and no invention of man can make the followers thereof more holy by observation thereof, but doth pollute them still, the

more

more they follow them: *For thus were they defiled with their own works.* 7. Following of mens inventions in Religion, is Idolatry or spiritual adultery, because God is forsaken in so farre, and another god and lord in Religion is received in Gods stead: for so much saith the Text, *They went a whoring with their own inventions.*

Ver. 40. *Therefore was the wrath of the LORD kindled against his people: insomuch that he abhorred his own inheritance.*

41. *And he gave them into the hand of the heathen: and they that hated them, ruled over them.*

42. *Their enemies also oppressed them: and they were brought into subjection under their hand.*

Here is shewen what followed on their following of their own inventions, to wit, slavery and subjection unto men, in Gods indignation. *Hence learn,* 1. When men do follow sin and their own wayes, wrath followeth them: *For therefore was the wrath of God kindled against his own people.* 2. When from the Word of the Lord men will not believe how odious superstition is to him, he will make them finde it by his plagues: *For therefore was the wrath of the Lord kindled.* 3. No priveledge can make men so lovely before God, as the love of Idols and Images in the matter of Religion doth make them to be loathed of him: *His wrath was kindled, even against his own people, insomuch that he abhorred his own inheritance.* 4. When Gods people do follow the superstition of Idolaters, either by complying to gratifie them, or in way of pleasing themselves; it is justice with God to make Idolaters their Masters, and to make his people lose the benefit hoped for by complyance: *And he gave them into the hand of the heathen.* 5. It is righteousnesse with God to put his people under the yoke of men that hate them, when they have cast off the easie yoke of God who loveth them: And when men follow wayes which God abhorreth, God justly doth make them suffer what they do most abhorre; *He gave them over into the hand of the heathen: and they that hated them, ruled over them.* 6. The sins of Gods people do make open way for their enemies, and do put strength, courage, and victory into their hands; and left the

Lords

Lords people should not be moved by that change of government, he makes their burden under their enemies unsupportable: *Their enemies also oppressed them.* 7. When people will not humble themselves in the way of repentance, it is righteousnesse with God to bring them low by judgements, as here is seen: The *Israelites* do not repent of their sins, *And they were brought into subjection under their enemies hand.*

Ver. 43. *Many times did he deliver them: but they provoked* him *with their counsel, & were brought low for their iniquity.*

44 *Nevertheless, he regarded their affliction, when he heard their cry.*

45. *And he remembred for them his Covenant: and repented according to the multitude of his mercies.*

46 *He made them also to be pitied of all that carried them Captives.*

The ninth and last point of Confession, is of a heap of manifold sins often repeated; notwithstanding which, God did shew pity to his people for his Covenants cause. *Whence learne,* 1. The Lord leaveth no means unessayed to gain his people; sometimes he puts them to sore trouble, sometimes he delivereth them, and exerciseth them with the vicissitude of calamities and deliveries, if by any means they may be saved: *Many times did he deliver them.* 2 Such is our wickednesse and perverse nature, that still we give the Lord a bad meeting for his mercies, and in stead of thankfulnesse, do provoke him by doing and following what we our selves think fittest, as is to be seene in the Israelites, *Many times did God deliver them, but they provoked him with their counsel.* 3. Men in the course of their sins, have high and self pleasing conceits of themselves, and no impenitency is without pride: but by sad judgements God many times maketh them lye low in affliction, who do not walk humbly in the way of obedience, as here we see the *Israelites provoked God by their counsel*; that is, by their own devices, conceits and inventions; *But they were made low by their iniquities.* 4. Albeit Gods people oft-times provoke him, and in their prosperity

do

do not regad God nor his commands; yet God regards them so, as both after a whiles prosperity, to correct them; and after a whiles adversity, to comfort them: *Nevertheless, he regarded their affliction.* 5. God by heavy affliction moveth men to cry unto him, who otherwise would not have called upon him at all, as his dealing with proud provoking *Israel* here doth shew, who in affliction are made *to cry.* 6 Albeit there be commonly great unsoundnesse in the cry of oppressed people; yet God will here that cry, and help them out of a temporal trouble, as here; *He regarded their affliction, when he heard their cry.* 7. As when Gods people do abuse his grace, and do forget his Covenant, and are plagued for their sins, the good of the Covenant, and confederacy with God is obscured, buried, and as it were forgotten; So when the Lord doth change his dispensation, the benefit and good of the Covenant is brought to light againe; for then God taketh occasion to shew, that albeit his people do forget the Covenant, yet he forgets it not: *For he remembred for them,* or, for their behalf, *his Covenant.* 8. The unchangeableness of Gods merciful nature and love to his people, maketh him change the course of justice into mercy, and no other change, except of this dispensation is meant by Gods repentance, when it is said, *And he repented according to the multitude of his mercies.* 9. The mercy of the Lord is so large, as the multitude of former sins, and abused by-past favours cannot hinder the sinner once again to come unto the inexhaustible fountaine of grace, and cannot hinder God once more to shew mercy to a sinner; yea, albeit God hath entred in judgment with the sinner, and hath begun to poure out deserved wrath upon him; even justice thus begun to be executed, cannot hinder God to hold his hand, and shew mercy once again to the sinner: for here experience teacheth, that oft times when he had entred in judgement with *Israel*, *He repented according to the multitude of his mercies.* 10. God hath the ruling of all mens affections, to make them turn as he pleaseth: God mixeth the most bitter cup of judgment given to his people to drinke, with the ingredient *of compassion*; and what pity his people do finde from any hand, it is the fruit, effect and evidence of Gods pitie toward them: *He made them also to be pitied of all those that carried them captives.*

Ver.

Ver. 47. *Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy Name, and to triumph in thy praise.*

48. *Blessed be the LORD God of Israel from everlasting to everlasting, and let all the people say, Amen. Praise ye the LORD.*

The last part of the Psalm wherein the Psalmist draweth two conclusions from what he hath been speaking, and teacheth the Church to do the same in their sad afflictions: The one is a prayer for the fresh experience of the like mercy unto the Church, and to every member thereof in their time, v. 47. The other is a praysing of God in assurance of faith, that he would certainly do so, v. 48. *Whence learn,* 1. The right use of the history of Gods mercies to his Church, is to go to God in humility, and to encourage our selves to seek and expect the like to our selves: *Save us* also, saith the Church here. 2. Seeing God in shewing mercy to his people, doth always respect the Covenant; it is good for the sinner not to quit his interest therein, but to claim new experience of mercy, according to the tenour thereof: For this respect, the Church prayeth here; *Save us, O LORD our God.* 3. The visible Church may be so defaced for a time, that howsoever the visible members thereof can never cease to be, but one generation shall follow another; yet the outward societies and solemne assemblies of the Church, may be dissolved and disappeare by scattering of them, as this part of their prayer, *Gather us,* doth import. 4. It is a heavie affliction for the godly to live in the company of enemies: and of men of a false Religion: from this evil they desire to be delivered, *Gather us from among the heathen.* 5. The face of a visible Church, wherein we may have the communion of Saints, and occasions to dwell together with them, and enjoy with them the publick and free use of Religion, is a great mercy, and worthy that God should be intreated for it: *Gather us from among the heathen, to give thanks to thy holy Name.* 6. The Lords people are allowed to glory in the LORD, and to boast in his praise;

praise; and the end of their seeking the libertie of free assembling of themselves together, should be, that they may declare the LORDS praise, and glory in him: *Gather us to give thanks to thy holy Name, and to triumph in thy praise.* 7. When we have prayed according to GODS will, we should take our prayer for granted, and leave it lying at GODS feet, as the Church doth here. 8. Let the Lord do to his Covenanted people what he pleaseth, they shall never want reason to praise, thank and blesse him, for the closing of this Psalme teacheth so much: *Blessed be the LORD God of Israel.* 9. The Lord is the ever-living Fountaine of spiritual and everlasting blessings to his own people; and whatsoever become of temporal things, there is reason of blessing GOD for Spiritual and everlasting mercies; and to say, *Blessed be the LORD God of Israel, from everlasting to everlasting.* 10. When the Spirit of the LORD doth raise the Song of the praises of GOD by his Prophets and Ministers; It is the Brides part, and the part of every Member of the Church, to joyne in the thanksgivings and subscribe with acclamation unto the blessing of GOD: *And let all the people say Amen.* 11. When the Believer hath in his own person given thanks to God, he should stirre up others, according as his station calleth him unto it, to praise the LORD also, as here is done; *Praise ye the LORD.*

PSAL.

PSAL. CVII.

THis is a Psalm of praise for Gods gracious and wise dispensations towards men. In the former part whereof, the Psalmist reckoneth four exercises of Gods people, by Gods justice bringing them to straits, and by his mercy delivering them againe: The first exercise is by banishment, and by the Lords bringing them back from it, to *v.* 10. The second is by captivity and imprisonment, and delivery out of it, to *v.* 17. The third is by bodily sickenesse, and recovery from it, to *v.* 23. The fourth is by danger by sea, and the delivery out of it, to *ver.* 33.

In the latter part of the Psalm he praiseth God for his wise dealing with people and Nations, in changes made among them, in their lands, persons, goods and estates, for the good of his own, and overthrow of the proud. One change is of a fertil into a barren wildernesse, for the Inhabitants sins, *v.* 33, 34. Another change is of a barren land into a fertile and plentiful soil, well peopled, to *v.* 39. A third change is, wasting and spoyling of a well peopled and fertile Countrey, *v.* 39. A fourth change is, pulling down Princes, and Statesmen, and confounding of them so that they know not what to do, or whither to go, *v.* 40. The fifth change is, the lifting up of the poor and desolate, and enlarging of them in all respects, *v.* 41. The best witnesses of which changes, are the godly and wise observers of Gods providence, who for a reward of their observation shall have comfortable use and benefit of all Gods dispensations, *v.* 42, 43.

Ver. 1. *O Give thanks unto the LORD, for he is good: for his mercy* endureth *for ever.*

2. *Let the redeemed of the LORD say so: whom he hath redeemed from the hand of the enemy.*

3. *And gathered them out of the land, from the East,*

East, and from the West: from the North, and from the South.

He exhorteth all to give thanks unto the Lord, and specially the Lords redeemed ones, brought back from exile out of all countreys where they wandered. *Whence learn*, 1. Unto no duty are we more dull and untoward, then to the praise of God, and thanksgiving unto him; neither is there any duty whereunto there is more need that we should be stirred up, as this earnest exhortation doth import: *O give thanks unto the Lord.* 2. Whether men do acknowledge the grace and bounty of the Lord or not, he is worthy to be thanked and praised; partly because of his liberal and ready communicating his goodnes freely, not only to not deserving, but also to ill deserving persons, and that out of meer mercy; and partly, because he followeth the man who hath found mercy, with mercy more and more; and partly, because he refuseth to no man mercy who seeketh it, or shall seek it of him, at what time soever, to the worlds end: For so much saith the reason of the exhortation, *For he is good, for his mercy endureth for ever.* 3. Every man hath matter, and reason, and obligation lying on him, to praise God; but specially such as have more particular, ofter and greater experience of mercies then others have had: *Let the redeemed of the Lord say so.* 4. Redemption made by Christ of his own Elect, is the fountain of every particular benefit bestowed upon them: for the Elect are called the redeemed of the Lord here, before the particular delivery from banishment be specified; and that delivery is called a redeeming of them, *Whom he hath redeemed from the hand of the enemy*, as flowing from the great Redemption. 5. So oft as men have received deliverances, they owe unto God so many lives, and God hath so many titles of right unto them, as they have received preservations: And those will the Lord have to be witnesses of his mercy before the rest of the world: *Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy.* 6. As the Lords children may be scattered in all the corners of the world, and excluded from the external communion of the Saints; so none of them do return from exile, to joyn together in the use of Religion and holy Ordinances, except by Gods speciall hand gathering them: *For he gathered them out of the lands, from the East, and from the West, from the North and from the South.*

Vers.4. *They wandered in the wildernesse, in a solitary way: they found no city to dwell in.*

5. *Hungry and thirsty: their soul fainted in them.*

Here is described first the distresse of the redeemed in their exile, *v.* 4, 5. Then their exercise in calling unto God. And thirdly, their bringing home, *v.* 6, 7. Whence he inferreth the duty of thanksgiving, whereunto he had before exhorted, *v.*8, 9. From their distresse, *Learn*, 1. Such as the Lord hath a purpose to draw into the fellowship of himself and of his Saints, are subject to wandering and exile, both bodily and spiritual, as the exercise of exiled *Israelites* sheweth: *They wandered in the wildernesse.* 2. The Lords exiled ones do finde no home, till they be brought to the fellowship of the Saints; *They wandered in the wildernesse, in a solitary way: they found no city to dwell in.* 3. The Lords exiles may be in danger of famine, both bodily and spirituall; and like to faint for lack of food, bodily or spirituall, or both sorts, as the banished here *were hungry and thirsty, and their soul fainted in them.*

Ver. 6. *Then they cryed unto the LORD in their trouble*: and *he delivered them out of their distresses.*

7. *And he led them forth by the right way, that they might go to a city of habitation.*

From their exercise in their double distresse of banishment and famine, and from their delivery; *Learn*, 1. Straits do put men to seek God in a serious manner: *Then they cryed unto the Lord in their trouble.* 2. The earnest prayer of Gods distressed children wanteth not a good answer; *And he delivered them out of their distresses.* 3. When the Lord will comfort a supplicant, he will deliver him from so many parts of his trouble, as may serve to lead him on his journey; he will furnish food, and direction both whither to go, and by what way to go: *And he led them by the right way, that they might go to a City of habitation.* 4. To be di-

directed of God what to do, whether it be in relation to matters temporal or spiritual, is a special benefit, and a faire fruit of prayer: For he whom the Lord doth guide, shall walk safely, and prosper in his way: *He led them by the right way, that they might go to a city of habitation.*

Ver. 8. *O that* men *would praise the LORD for his goodnesse: and for his wonderful works to the children of men.*

9. *For he satisfieth the longing soul: and filleth the hungry soul with goodnesse.*

From the duty required of the exile now returned home; *Learn*, 1. The mercies of the Lord shewed to his own, do call for praising of God by themselves, and all beholders; they call for praise, both in secret and in society, *O that men would praise the Lord for his goodnesse.* 2. The Lords manner of delivering of his own out of their great troubles, whether bodily or spiritual, hath ordinarily some observable wonder in it: *O that men would praise the Lord for his wonderful works to the children of men.* 3. The poor and needy supplicants do live upon Gods furniture; he is a provider for such, and letteth them want nothing, but satisfieth them sufficiently: and this is no small comfort unto us, and matter of praise unto God; *For he satisfieth the longing soul, and filleth the hungry soul with goodnesse.*

Ver. 10. *Such as sit in darknesse, and in the shadow of death: being bound in affliction and iron:*

11. *Because they rebelled against the words of God: and contemned the counsel of the most High.*

12. *Therefore he brought down their heart with labour: they fell down, and* there was *none to help.*

13. *Then they cryed unto the LORD in their trouble:* and *he saved them out of their distresses.*

14. *He brought them out of darkneſſe, and the ſhadow of death: and brake their bands in ſunder.*

15. *Oh that men would praiſe the LORD for his goodneſſe: and for his wonderful works to the children of men.*

16. *For he hath broken the gates of braſs: and cut the bars of iron in ſunder.*

Here is ſet down the ſecond exerciſe of Gods people, to wit, by captivity and impriſonment brought upon them for their ſins, and their delivery from it, upon their turning to God, with the uſe thereof. *Whence learn*, 1. As liberty of our perſons to go about our callings freely, is no ſmall benefit; ſo impriſonment is a ſore affliction, even a ſort of living death, and a ſort of burial of the quick: *For they ſit in darkneſſe, and in the ſhadow of death.* 2. Bonds and chains put upon the priſoner, do adde much weight unto the heavy condition of the impriſoned, and yet the Lords people are ſubject to both: for here is preſuppoſed, *They may be bound in affliction and iron*, in their priſon. 3. It is above all the affliction of impriſonment and bonds, when the cauſe of the impriſonment is not righteouſneſſe, but *becauſe they have rebelled againſt the word of God, and contemned the counſel of the moſt High.* 4. The not bearing the eaſie yoke of obedience, may bring on the heavier yoke of Iron, bonds and impriſonment upon us, as here is expreſſed. 5. The greatneſſe of the Majeſty of God, aggravateth the ſin of deſpiſing his Word; *They contemned the counſel of the moſt High.* 6. As the Word of the Lord is both deep counſel for wiſdome, and alſo profitable advice for us; ſo the contemning of it is ſo much the greater ſin, and draweth on the greater wrath: *They were bound in affliction and iron, becauſe they rebelled againſt the words of God, and contemned the counſel of the moſt High.* 7. The Lord bringeth men into ſore diſtreſſes, to make them ſenſible of their deſpiſing his authority; and to break their natural pride, and ſtoutneſſe of heart againſt him, and to ſhew them the vanity of all their former fleſhly confidence: *Therefore he brought down their heart with labour.* 8. Affliction is then come to the height, and its compleat meaſure, when the ſinner is made ſenſible of his own weakneſſe, and doth ſee that there is no help for him, ſave in God alone.

They

They fell down, and there was none to help. 9. When all help and comfort under heaven doth fail, relief may be found in God for them that cry unto him for it: *There was none to help, then they cryed to the Lord in their trouble.* 10. The Lord will not only hear and help them who are unjustly imprisoned, but those also who for their sins are so punished. *They cryed, and he saved them out of their distresses.* 11. It matters not ow deep the danger be wherein a man is, when he turneth to God for relief: for so great as his distresse is, so great shall be his delivery: *He brought them out of darknesse and the shadow of death, and brake their bonds in sunder.* 12. The end of the delivery of poor sinners, is, that they may glorifie the Lord, and may invite others to do the like: for this here is a part of the thankful mans duty, *O that men would praise the Lord for his goodnesse, and for his wonderful works to the children of men.* 13. No power of man, no bonds, no opposition which any creature is able to make, can hinder the delivery of the man whom God will own: *He hath broken the gates of brasse, and cut the bars of iron in sunder.*

Ver. 17. *Fools, because of their transgression, and because of their iniquities are afflicted.*

18. *Their soul abhorreth all manner of meat: and they draw near unto the gates of death.*

19. *Then they cry unto the LORD in their trouble: he saveth them out of their distresses.*

20. *He sent his word, and healed them: and delivered them from their destructions.*

21. *Oh that* men *would praise the LORD for his goodnes: and for his wonderful works to the children of men.*

22. *And let them sacrifice the sacrifices of thanksgiving: and declare his works with rejoycing.*

The third exercise of Gods people, is by sickneſse of body; the drawing on whereof he sheweth to be by sin, *v.* 17, 18. The means of delivery to be by prayer, *v.* 19. whereupon they are recovered as God giveth order, *v.* 20. and the use of this is set down, *v.* 21, 22. *Whence learn*, 1. As other troubles come

for sinning against God, so doth sickneſſe come amongſt the reſt: *Fooles because of their tranſgreſſion, and because of their iniquities are afflicted.* 2. Sin doth blinde ſinners, and bereave them of the right uſe of their reaſon; and makes them chooſe trifles, with the loſſe of what ſhould be moſt precious: therefore they are juſtly called *fooles.* 3. Natural means of life and refreſhment, are unſavory and unable to refreſh, except God give the man ability to make uſe of them, and put his bleſſing into them: *Their ſoul abhorreth all manner of meat.* 4. As in other troubles, ſo in ſickneſſe, men are not eaſily brought to the ſenſe of their ſin, till trouble be at the height, and the man made low: *Their ſoul abhorreth all manner of meat, and they draw near to the gates of death.* 5. Great is the ſtupidity of a ſleeping conſcience, which cannot be wakened up to ſeek God till extremity come: *They draw near to the gates of death, then they cry unto the Lord in their trouble.* 6. When men are brought unto the ſenſe of their ſins and miſ-deſervings, and of their danger, and of their own weakneſſe, and thereby made to ſeek unto the Lord, the mercy and relief is near at hand: *Then they cried unto the Lord in their trouble, ſo he ſaved them out of their diſtreſſes:* And here is to be ſeen mercy and goodneſſe in God, to cauſe ſickneſſes as his Serjeants and Meſſengers to lay hold on the fugitive ſinner. 7. Neither ſickneſſe, nor health do come or go, but God giveth order to them, as to his own ſervants: He ſaith to *ſickneſſe*, go from a man; and to *health*, return unto him: *He ſent his word, and healed them.* 8. When trouble doth ſhew wrath, and that doth weaken the ſenſe of ſin, and ſenſe of ſin ſends the man to ſeek mercy, then God will readily remove all his troubles together: *He ſent his word and healed them, and delivered them from their deſtructions.* 9. As men have found mercies of God, ſo ſhould they ſtudy to be thankful, and ſpecially in ſuch a way as may be moſt profitable to others; *O that men would praiſe the Lord for his goodneſſe, and for his wonderfull works to the children of men.* 10. Morall and ſpirituall ſervice is more acceptable to God then any ceremoniall performance, the ſacrifice of thanks is more then the ſacrifice of an oxe: *Let them ſacrifice the ſacrifices of thankſgiving.* 11. The ſpecial matter of joy in the receiving of a benefit, is the manifeſtation of Gods reſpect to us, in his working for us; *And let them declare his works with rejoycing.*

Ver.

Ver. 23. *They that go down to the Sea in ships, that do busineſſe in great waters:*

24. *Theſe ſee the works of the LORD: and his wonders in the deep.*

25. *For he commandeth, and raiſeth the ſtormy winde: which lifteth up the waves thereof.*

26. *They mount up to the heaven, they go down again to the depths: their ſoul is melted becauſe of trouble.*

27. *They reel to and fro, and ſtagger like a drunken man: and are at their wits end.*

The fourth exerciſe of Gods children, is by their danger in Sea, and their delivery from their danger. Whence learn, 1. The Art of Navigation and following of the Merchant-Trade by Sea, how dangerous ſoever it be, yet is lawful, and allowed of God, for compaſſing of mens affaires, in commerce between Nation and Nation: for this is ſet down here as the vocation and occupation of ſome men, to wit, of *thoſe that go down to the Sea in ſhips, that do buſineſſes in great waters.* 2. Some ſort of perſons have more occaſion of obſervation, and experience of remarkable paſſages of providence in preſerving of mens lives, then others have; and theſe moſt of all ſhould bear witneſſe of Gods work acccording to their experience; *Theſe ſee the works of the Lord, and his wonders in the deep.* 3. There is no ſtorm or motion in the Sea, or blowing of the winds out of any part, but as God actually doth raiſe them: *For he commandeth, and raiſeth the ſtormy winde, which lifteth up the waters thereof.* 4. When God will try a man by trouble, he will not leave him till he make him ſenſible of his frailty, weakneſſe, and unability to overcome dangers: *They mount up to the heaven, they go down again to the depths: their ſoul is melted becauſe of trouble. They reel to and fro, and ſtagger like a drunken man, &c.*

Ver. 28. *Then they cry unto the* LORD *in their trouble: and he bringeth them out of their distresses.*

29. *He maketh the storme a calme: so that the waves thereof are still.*

30. *Then are they glad because they be quiet: so he bringeth them unto their desired haven.*

In their delivery from the storme; *Learn*, 1. Albeit the LORD doth deliver many from shipwrack by Sea, yet he takes none of them for witnesses of his mercy, but such as had recourse to him in their straight by prayer: *Then they cry unto the Lord in their trouble*; those are the men whom the Lord remarketh. 2. The fervent prayer of the Lords Redeemed, who at length at least make God their refuge in trouble, have deliverance for the fruit following upon it: *They cry, and he bringeth them out of their distresses.* 3. As the raising of a storme is from the Lord, so the quieting of it againe is his work also; and both the one and the other work hath the time and measure of it so disposed of, as may best serve to his purpose: *He maketh the storme a calm; so that the waters thereof are still.* 4. According as is mens grief in trouble, so is, or should be the greatnesse of their joy in their delivery: *Then are they glad because they be quiet.* 5. So many Sea-voyages, are so many evidences of Gods so oft conducting and convoying of Sea-men to and fro: *So he bringeth them to their desired haven.*

Ver. 31. *Oh that* men *would praise the* LORD *for his goodnesse: and for his wonderful works to the children of men.*

32. *Let them exalt him also in the congregation of the people: and praise him in the assembly of the Elders.*

From the use of this exercise here required; *Learn*, 1. That it is the part of every man, who comes to the knowledge of any

exp.-

experience or new proof of Gods mercy, in ſpecial to any of his people, not only to acknowledge Gods goodneſſe by themſelves, but alſo to wiſh that the reaſon of his praiſes were known to all men, and that all men might praiſe God alſo for it: *O that men would praiſe the Lord for his goodneſſe.* 2. It is the duty of a thankful man, not only to praiſe God for the experience he hath had of Gods goodneſſe in his own perſon; but alſo to praiſe God upon that occaſion, for any other the wonderful works which the Lord worketh daily for the children of men: *O that men would praiſe the Lord for his wonderful works to the children of men.* 3. Sea-men after their returning home, ſhould carefully obſerve the meetings of the Church, as for other reaſons, ſo becauſe they have been withdrawen ſo long from thoſe aſſemblies, while their voyage did laſt. *And let them exalt him alſo in the Congregation of the people.* 4. Beſide the aſſembly of the whole Congregation, the Scripture maketh mention of the Church, or Congregation, or aſſembly of the Elders, who had the overſight and governing of the particular Synagogues and Churches of the people: For here and elſwhere, beſide the Congregation of the people, there is mention made of the aſſembly of the Elders, as diſtinguiſhed from the aſſembly of the people: *And let them praiſe him in the aſſembly of the Elders.* 5. As prayers are or ſhould be made in the Congregation for ſuch of the flock as are in any ſpecial danger of their lives; ſo duty requireth that praiſes ſhould be offered for the remarkable deliveries, or recoveries out of thoſe dangers: for of ſuch as are delivered from ſhipwrack, it is ſaid, *Let them exalt him alſo in the Congregation of the people.* 6. As it is a part of the peoples duty, to acquaint the Elders of the Congregation with ſuch paſſages of Gods moſt remarkable providence about them, as may be moſt for glorifying of God, and for the peoples edifying; ſo it is a part of the work of the Elderſhip to take notice of, and make the beſt uſe in their prudence of what falleth out among their flocks, whereby all may be edified: For as the right judging of Gods works of providence requireth prudence and wiſdome; ſo they who are ſet over the Congregation, as moſt eminent therein for their wiſdome and prudence, ſhould go about this part of their charge among other duties; for it is ſaid, *And let them praiſe him in the aſſembly of the Elders.*

Ver. 33. *He turneth rivers into a wilderneſs: and the water-ſprings into dry ground:*

34. *A fruitful land into barrenneſſe, for the wickedneſſe of them that dwell therein.*

In the latter part of the Pſalm, the Lord is praiſed for his wiſdome, in making changes upon Countreys and Nations, mens perſons and eſtates, ſome in juſtice, ſome in mercy, as he ſeeth fit: of which changes he reckoneth up five. The firſt whereof is, the turning of a fertile land into barrenneſſe for the inhabitants ſins *Whence learn*, 1. When a fertile land becometh barren, and men are cut ſhort of their commodities by ſea or land, by the creatures not yeilding ſervice, as they were wont to do, men ſhould lift their eyes above all ſecond cauſes, and fix them on God, who what way he thinketh beſt bringeth the change: *He turneth rivers into a wilderneſſe, and the water-ſprings into dry ground*; that is to ſay, *a fruitful land into barrenneſſe*. 2. The proper meritorious cauſe of Gods curſing of a fertile land, is the ſins of the inhabitants, whom God will have ſo anſwered in their labours on the ground, as they anſwer the Lord in his husbandry and paines taken upon them; and whom God will chaſtiſe for their ſin, and ſo move them to repent: *He turneth a fruitfull land into barrenneſſe, for the wickedneſſe of them that dwell therein.*

Ver. 35. *He turneth the wilderneſs into a ſtanding water: and dry ground into water-ſprings.*

36. *And there he maketh the hungry to dwell; that they may prepare a city for habitation.*

37. *And ſowe the fields, and plant vineyards, which may yeild fruits of increaſe.*

38. *He bleſſed them alſo, ſo that they are multiplied greatly: and ſuffereth not their cattel to decreaſe.*

The ſecond change mentioned, is of a barren land into fertility. *Whence learn*, 1. The fertility of Land is not to be attributed to mens induſtry, but unto God: *He turneth*

eth the wilderneſſe into a ſtanding water, and dry ground into water-ſprings. 2. If God afflict, his juſtice findeth the cauſe of it in man: but if he do good to any man, it is of his own good pleaſure, without any cauſe in man: therefore no reaſon is given here of this change, as was of the former, but ſimply, *He turneth dry ground into water-ſprings.* 3. The Lord taketh pleaſure to provide for the needy, and they ſhall be forced to acknowledge his goodneſſe in his proviſion for them: *And there he maketh the hungry to dwell, that they may prepare a city for habitation.* 4. When God openeth a door of bleſſing men, he will have it improved, and ordinary meanes diligently uſed, as here, *He will have them ſowe the fields, and plant vineyards, which may yield fruits of increaſe.* 5. When the Lord is pleaſed to bleſſe men, he will bleſſe them largely in the growth of their families and ſubſtance, and will extend his care even to their beaſts; *He bleſſeth them alſo, ſo as they are multiplied greatly, and ſuffereth not their cattel to decreaſe.*

Ver. 39 *Againe, they are miniſhed and brought low through oppreſſion, affliction and ſorrow.*

The third change is by ſpoyling a populous and well planted Countrey. *Whence learn,* 1. Such as have been raiſed from a low condition, can hardly bear proſperity, but are readily puffed up with it, as their change preſuppoſeth. 2. God can bring down ſuch as do abuſe proſperity, and make them as baſe as ever they were; *Againe, they are miniſhed and brought low.* 3. The Lord hath more wayes then one to ſpoile a fertile countrey; for albeit he do make it continue fertile, yet he can bring the ſword of the enemie on it: *They are brought low through oppreſſion, affliction and ſorrow.*

Ver. 40. *He powreth contempt upon Princes: and cauſeth them to wander in the wilderneſs,* where there is *no way.*

A fourth change is, in the pulling dowe Princes, and putting Stateſmen to perplexity. *Whence learn,* 1. As Kings and Rulers do not keep their place, and power, and eſtimation among men,

men, but by Gods inveſting them with dignity; ſo when they loſe their dignity and are deſpiſed, they muſt look to God as the doer, and ſearch the quarrel: for God will honour them that honour him, and they who deſpiſe him ſhall be lightly eſteemed: *He poureth contempt upon Princes.* 2. It is God who giveth wiſdom and prudence unto men, for ruling of States; and when their wit is employed for their own earthly intereſt, he can take their wiſdom from them, and give them a cup of giddy wine, and put them in ſuch perplexity, as they know not what to do; he can baniſh them out of their country, and ſend them as vagabonds through the earth: *He cauſed them to wander in the wilderneſſe, where there is no way.*

Ver. 41. *Yet ſetteth he the poor on high from affliction: and maketh* him *families like a flock.*

The fifth change is, in comforting the afflicted, and raiſing them out of the duſt into a better condition, after they are humbled in the ſenſe of their own poverty. *Whence learn,* 1. Albeit the Lord caſteth down the mighty, and putteth the wiſe to perplexity; yet he will purſue them no further then unto humiliation: if ſo be they take with their ſins, and ſeek reconciliation with God as his Word preſcribeth, and depend upon God as needy poor ſouls, he will lift them up again; *Yet he ſetteth the poor on high from affliction.* 2. As pride and ſelf-eſtimation, becauſe of riches, or power, or wiſdom, or any other earthly reaſon, goeth before ruine; ſo lowlineſſe of mind, humiliation in the ſenſe of ſin and of unworthineſſe, and of weakneſſe and witleſneſſe, driving a man to depend on God, as a begger doth for Almes, goeth before exaltation; *He ſetteth the poor on high from affliction, and maketh him families like a flock.*

Ver. 42. *The righteous ſhall ſee it, and rejoyce: and all iniquity ſhall ſtop her mouth.*

43 *Who is ſo wiſe, and will obſerve theſe things: even they ſhall underſtand the loving kindneſſe of the* LORD.

He

He closeth the Psalm with two promises, one of performing what is here said, to the comfort of the righteous, and shame of the misbelieving proud sinner: The other is of manifesting his loving kindnesse to such as do observe and make use of Gods providence. *Whence learn*, 1. Such as being justified by faith, do endeavor to order their conversation righteously, shall be witnesses of the Lords performing of his Word: *The righteous shall see it.* 2. As there is joy in believing of the Lords Word, so there is yet more joy in beholding the performance of his Word; *The righteous shall see it, and rejoyce.* 3. Among other mercies bestowed upon the righteous man, this is one, that the Lord putteth him upon the counsel of his working, doth expound his providence unto him by his Word, teacheth him to compare Gods Word and his Works, and maketh him witnesse that God is as good as his word: *The righteous shall see it, and rejoyce.* 4. The wicked shall be disappointed of his expectation, in regard of the good which he hoped to himself, and shall find himself mistaken about the godly, whose wayes he counted to be folly, *The righteous shall rejoyce, and all iniquity shall stop her mouth.* 5. As the works of the Lords goodnesse, justice and mercy are wrought in the sight of men, that they may observe his way, and keep the observation thereof in memory: so are they the wisest sort of men, who do observe Gods providence best, and do compare it with the Lords Word, that they may understand it rightly: *Who so is wise, and will observe these things.* The wise man, and the observer of Gods wayes toward the children of men here, is one. 6. Albeit there be very few wise observers of Gods proceeding with men in justice or mercy, yet so many as are his Disciples, Students of his Word, and do walk answerably thereunto, shall never want matter of observation of Gods kindnesse toward themselves: *For who so is wise, even they shal understan dthe loving kindnesse of the Lord.*

PSAL.

PSAL. CVIII.

THis Psalm is composed of a part of the fifty seventh Psalm, from *v.* 7. to the end, and of a part of the sixty Psalm, from *v.* 5. to the end, but in a diverse notion; for in the fifty seven and sixty Psalmes, *David* is praying for experience of the truth of the promise made to him, concerning the Kingdom of *Israel*, and victory over his enemies on all sides, being now in hazard by them: but here he is making use of the experience received, and of victory obtained over enemies within and without the Kingdome of *Israel*, for the encouragement of the Church militant to the end of the world, against intestine and forreign enemies whatsoever. Again, in these two former Psalmes, whence he doth repeat the words of this Psalm, he had his own interest to plead, beside what was typical in his exercise: Here, his own interest being setled, and the promise made to himself performed; he recommendeth this experience of his an a more abstract notion from his own particular, and in a more typical way of a pledge of the victory of the true Church militant, under her Head and Lord, over all her both intestine enemies and forreign, without the verge of the visible Profession, that in the faith of Christ, and hope of his prevailing in the work of enlarging and reforming of the visible Catholick Church, and overthrowing of the open enemies of Christs Kingdome, typified under the exercise of *David*, the true subjects of Christ might go on in their warfare with the greater confidence.

This Psalm hath two parts: in the former is the thanksgiving of faith, and promise of praise, in hope of obtaining all which the Church is here to pray for, *ver.* 1,2,3,4,5. In the latter part is the prayer for preservation of the Church, *ver.* 6. with confidence to be heard and helped, whatsoever impediment appear, against all who stand out against Christs Kingdome, whether within the visible Church, *v.* 7,8. or whether without, such as are professed enemies unto it, *v* 9,10,11. which prayer is followed forth, *v.* 12. and comfortably closed with assurance of the Churches victory by the assistance of God, *v.* 13.

Ver.

Ver. 1. O *God, my heart is fixed: I will ſing and give praiſe even with my glory.*

2. *Awake Pſaltery and Harpe: I* my ſelf *will awake right early.*

In the thankſgiving of faith, and promiſe of praiſe, he compoſeth himſelf in the beſt frame of ſpirit unto the work, and fitteth himſelf by all meanes unto it. *Whence learn,* 1. It is our duty, eſpecially when we are about any piece of immediate ſpiritual worſhip, to take heed what we are doing, what the work is about which we are going, who the Lord is with whom we have to do, and how our heart is diſpoſed, that ſo we may approve our ſelves to God with the more comfort: for this doth the Pſalmiſts example teach us; *O God, my heart is fixed, I will ſing.* 2. In Gods worſhip it is very needful we ſhould have our mindes preſent without diverſion, and our affections compoſed, and ſet rightly toward the Lord, and the work in hand, as here, *My heart is fixed.* 3. As a man firſt tuneth his inſtrument, and then playeth on it: ſo ſhould the holy ſervant of God firſt labour to bring his Spirit, heart and affections into a ſolid and ſetled frame for worſhip, and then go to work; *My heart is fixed*, or prepared firmely, *I will ſing and give praiſe.* 4. As the glory of man above the brute creatures, is, that from a reaſonable minde he can expreſſe what is his will by his tongue: ſo the glory of the Saints above other men, is to have a tongue directed by the heart, for expreſſing of Gods praiſe: *I will ſing and give praiſe, even with my glory.* 5. That only is our glory wherein and whereby we do moſt glorifie God: for this cauſe the tongue directed by a holy heart, is here called *Davids* glory: *I will ſing and give praiſe, even with my glory.* 6. Under typical termes we are taught to make uſe of all ſanctified meanes, for ſtirring of us up unto Gods ſervice: for this the Pſalmiſt intendeth, when he ſaith; *Awake Pſaltery and Harp.* 7. We our ſelves muſt firſt be ſtirred up to make right uſe of the meanes before the meanes can be fit to ſtir us up: therefore, ſaith he, *I my ſelfe will awake right early.*

Ver.

Ver. 3. *I will praise thee, O LORD, among the people, and I will sing praise unto thee among the Nations.*

4 *For thy mercy is great above the Heavens: and thy truth* reacheth *unto the clouds.*

5 *Be thou exalted, O GOD, above the Heavens; and thy glory above all the earth.*

Here is the praise of God, and the reasons thereof: *Whence learn,* 1. It is no small help unto the discharge of a Duty, to engage the heart unto God for the doing of it; for in effect that is the most we can attain unto in this life: but in the next life we shall have full vent for our will to praise God, and shall follow our purpose with perpetual perseverance: *I will praise thee, O Lord, among the people.* 2. Sincerity hath confidence to professe its purpose before the Lord: *I will praise thee, O Lord.* 3. As it is the duty and desire also of a true Worshipper, that all the world should be stirred up to praise the Lord: so it was the comfort of the Church of the Jewes, to foresee the joyning of the Gentiles in the Song, and to see the Gentiles stirred up by the Songs of the Jewish Church; *I will praise thee, O Lord, among the people, and will sing praises unto thee among the Nations.* 4. The matter and reasons of Gods praise, are higher then the Worshipper can reach, and larger then he can fathom, and in special the mercy of the Lord toward his people, is larger then the wide circle of heaven: *Thy mercy is great above the Heavens.* 5. There is more stuffe and substance of good in the Lords promises, then the sharpest sighted Saint ever did or can perceive; for when we have followed the promise, to finde out all the truth which is in it, we meet with a cloud of unsearchable riches, and are forced to leave it there; for so much is included in this, *Thy truth reacheth unto the clouds.* 6. The height of our praising of God, is to put the work of praising God upon himself, and to point him out unto others, as going about the magnifying of his own Name, and to be glad for it, as here; *Be thou exalted, O God, above the Heavens; and thy glory above all the earth.*

Ver.

Ver. 6. *That thy beloved may be delivered: save with thy right hand, and answer me.*

After the praise of God from faith, followeth the prayer of faith. *Wherein learn,* 1. The church is the Lords beloved, or the Incorporation, more loved then any thing else in the world, therefore here called, *Thy Beloved.* 2. Because the church is Gods beloved, the care of it should be most in our mind, and the love of the preservation of it, should draw forth our prayer most in favour of it, *That thy beloved may be delivered, save.* 3. Whosoever is entrusted with any publick charge, Civil or Ecclesiastick, in a special manner should make the preservation and welfare of Gods people their chief aime, and the chief matter of their prayer, and the greatest satisfaction of their desires, as here is done: *That thy beloved may be delivered, save, and answer me.* 4. As it is presupposed, that the church shall be frequently in danger, so it is certain that her delivery and preservation must be brought about by God in his way, and by his power, and God must be trusted with this work, therefore saith he, *That thy Beloved may be delivered, save with thy right hand.*

Ver. 7. *God hath spoken in his holiness, I will rejoice, I will divide Shechem, and mete out the valley of Succoth.*

8 *Gilead is mine, Manasseh is mine, Ephraim also is the strength of mine head; Judah is my Lawgiver.*

Here the Psalmist looketh unto the word of promise for his answer. *Whence learn,* 1. Supplicants must take the answer of their prayers from the Word of promise, for he who findeth his warrant to pray, hath his answer before he begin to pray, for he prayeth according to the will of God, and so he hath his petition; so doth *David* teach: *God hath spoken in his holiness.* 2. Faith closing with a promise, will furnish joy to the

believer, before he enjoy the performance of it: *God hath spoken*, saith he, *I will rejoice.* 3. The believer of a general promise, may branch out the particulars in it, which are to be performed no lesse clearly, then if they had been particularly expressed: so doth the Psalmist reach, saying, *I will divide Sechem, and mete out the valley of Succoth*; which thing came to passe as he believed, and the whole Kingdome under him was now settled for his particular interest, when this Psalm was composed; but as it typified the reducing of the distracted parts of Christs Kingdome into the unity of Reformation, and joynt subjection to his Government, it was to be performed no lesse certainly then the distracted parts of the typicall Kingdom of *Israel* was to bee joyned in uniform subjection under *David*, who here saith, *Gilead is mine, Manasseh is mine, Ephraim also is the strength of my head, Judah is my Law-giver.*

Ver. 9. *Moab is my wash-pot, over Edom will I cast out my shoe, over Philistia will I triumph.*

After composing of the Tribes of *Israel*, representing the visible Church, he turneth him to the forraign enemies of the Kingdome, and assureth the Church of victory over them also. *Whence learn*, 1. As in the typical Victories of *David*, so in the Conquest which Christ maketh, some are more sincere and cordial subjects; some do feigne subjection out of constraint or carnal motives; and as in *Davids*, so in Christs victories, some are vessels of dishonour; all serving for the use of the great house: *Moab is my wash-pot, over Edom will I cast out my shoe, over Philistia will I triumph.* 2. When faith doth look through the prospect of Gods word and promises, it will discover afar off many advantages, as here we see.

Ver. 10. *Who will bring me into the strong City? who will lead me into Edom?*

11. *Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our hosts?*

In

In the War against Edom, the difficulties are represented which the Church militant shall meet with in her bands against open enemies, which difficulties are here overcome by faith, encouraging her against all impediments. *Whence learne,* 1. The Church of believers may find, and shall find in some passages of their exercise, some main difficulties meeting them in their progresse, and some enemies harder to overcome then others, some divels more strong in their possession then others, represented here by the strongest City of *Edom*, *Who will bring me into the strong City?* 2. When we meet with any difficulty greater then any former hath been, faith must give more employment unto God, and put in to him for more assistance and strength: *Who will lead me into Edom? wilt not thou, O God?* 3. Faith must not be discouraged in her warfare, from any tokens of Gods displeasure, formerly let forth against his people, but rather must draw encouragement from thence, taking all the executions of threatnings for so many pawnes and pledges of the performing of promises, as the Psalmist doth here: *Wilt not thou who hast cast us off? and wilt not thou go forth with our hosts?*

Ver. 12. *Give us help from trouble, for vain is the help of man.*

He repeateth his Prayer, and insisteth upon his request. *Whence learne,* 1. When the Believer findeth his faith weakest, he must make use of prayer, as the infirme man doth of a staffe in his walking; *Give us help from trouble.* 2. He who would have Gods help in any businesse, must quit confidence in mans help; and the seeing of the vanity of mans help, must make the believer to trust the more unto, and expect the more confidently Gods help, as here is done; *Give us help from trouble, for vain is the help of man.*

Ver. 13. *Through God we shall do valiantly, for he it is that shall tread down our enemies.*

He closeth the Psalme comfortably, in assurance of the

Churches victory. *Whence learn,* 1. Whatsoever may be the variety of the exercises of faith, victory and triumph shall close the war, and crowne the Wrastler; *Through God we shall do valiantly.* 2. Albeit the meanes be nothing but vanity without God, yet they must be used, for they are somebing when they are used by us, and put in Gods hand: for, *Through God we shall do valiantly.* 3. What the Lord doth by the believer as his servant, or by any other instrument, God must have the glory of it; *Through God* (saith he) *we shall do valiantly.* 4. The faith of the churches victory over her enemies, is grounded upon Gods engaging in the war, for the church, and against our enemies; *For he it is that shall tread down all our enemies.*

PSAL. CIX.

To the chief Musician. A Psalm of David.

DAvid, as a Type of Christ, hath here to do with his and the Lords desperate enemies. The Psalm hath three parts. In the first part, he complaineth against them unto God. v. 1, 2, 3, 4, 5. In the second he pronounceth the fearful vengeance of God against them, by way of imprecation in the Spirit of Prophecy, unto v. 21. In the third part, he putteth up a prayer to God for himself, and is comforted. In all which he is a Type of Christ, and hath an eye unto Christs Kingdom, and to the desperate enemies thereof, as the Apostle *Peter* doth teach us in his application of what is here spoken, as a Propheeie to be in part compleated in *Judas, Act.* 1. 20. And so *David* here is not satisfying his own private revenge against *Achitophel*, or any other such like Traitor, but as a Prophet foretelling what judgment was to fal on the desperate enemies of God, and as a Saint subscribing to Gods righteous judgments, for the terror of all oppossers of Christs Kingdom.

Vers. 1. HOld not thy peace, O God of my praise:

2. For

3 *For the mouth of the wicked, and the mouth of the deceitful are opened against me; they have spoken against me with a lying tongue.*

3 *They compassed me about also with words of hatred, and fought against me without a cause.*

4. *For my love they are mine adversaries: but I* give my self unto *prayer.*

5. *And they have rewarded me evil for good: and hatred for my love.*

In his complaint, he prayeth the Lord to shew himself in justice against his desperate enemies, and chargeth them for false and malicious calumnies, and wicked ingratitude against him. *Whence learn*, 1. As the most innocent and holy servants of God are subject to heavy slanders and false calumnies raised against them, so the best remedy and relief in this case, is to go to God with the matter, as here the Psalmist doth. 2. The Lord will bear witnesse in due time unto the innocency of his oppressed and unjustly defamed servants, as here the Prophet prayeth for in his prayer, and doth expect it: *Hold not thy peace, O God.* 3. A good conscience may be sure to be cleared from false imputations, and should comfort it selfe with Gods approbation in the mean time, because whatsoever infamy the believer doth lye under, the Lord will bring forth his innocency and commendation: for this reason among others, the Prophet doth call the Lord, *O God of my praise.* 4. Impudent back-biters will put such a face upon the most wicked calumny and slander of an innocent servant of God, and will avow it openly in his face, as if it were of truth, as here we see: *For the mouth of the wicked, and the mouth of the deceitful are opened against me, they have spoken against me with a lying tongue.* 5. An innocent man may be so circumvented with calumnies and lies forged of him, as he shall be unable to find out any way to cleare himself, as here we see; *They compassed me about also with words of hatred.* 6. Albeit, when an innocent man hath to do with a wicked and impudent slanderer, he may be put to no lesse hard exercise, then if he were yoked in a combat to fight for his life, yet it is comfort when God and his owne conscience know that hee suffereth unjustly: *They fought against me without a cause.* 7. Innocency, kindnesse and good deeds, done by the godly unto the

wicked Instruments of Satan, will not exempt them from their malicious calumniating of them; yea, no man is more subject to this requital, than they who do deserve best of the wicked world, even Christ and his servants are of all men most traduced: *For my love they are my adversaries*, saith the Type of Christ, and Christ in him. 8. It is not the way to overcome the calumnies of the wicked, to render reviling for reviling, or to loose the tongue unto evil words; but the only way to overcome all, is to go to God as Supplicants, as here the Psalmist did: *But I gave my self to prayer.* 9. When malicious lips against a man are joyned with the ingratitude of the Calumniator, it maketh up a fearful ditty against the slanderer; as here, *And they have rewarded me evil for good, and hatred for my love.*

Ver. 6. *Set thou a wicked man over him: and let Satan stand at his right hand:*

7. *When he shall be judged, let him be condemned: and let his prayer become sin.*

8. *Let his days be few:* and *let another take his office:*

9. *Let his children be fatherless, and his wife a widow.*

10. *Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places.*

11. *Let the Extortioner catch all that he hath: and let the stranger spoil his labor.*

12. *Let there be none to extend mercy unto him: neither let there be any to favor his fatherless children.*

13. *Let his posterity be cut off:* and *in the generation following, let their name be blotted out.*

14. *Let the iniquity of his fathers be remembred with the LORD; and let not the sin of his mother be blotted out.*

15. *Let them be before the LORD continually;*

that

that he may cut off the memory of them from the earth.

16. *Because that he remembred not to shew mercy, but persecuted the poor and needy man: that he might even slay the broken in heart.*

17. *As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.*

18 *As he clothed himself with cursing like as with his garment: so let it come into his bowels like water, and like Oyle into his bones,*

19 *Let it be unto him as the garment* which *covereth him, and for a girdle* wherewith *he is girded continually.*

20. *Let this be the reward of mine adversaries from the LORD: and of them that speak evil against my soul.*

In this second part of the Psalme, he pronounceth the most fearful vengeance of God upon malicious calumniators, and that as a Prophet and the Messenger of God, to shew the wrath of God against such wicked persons in general, and especially against the enemies of the Gospel; for he speaketh here as the Type of Christ, as *Peter* sheweth, applying this Prophecy to *Judas* by name, *Acts* 1.20. *Whence learn,* 1. Albeit it be not lawful for any man to use such imprecations, out of private revenge, or against any man in particular, as *David* doth, who was led as a Prophet by the Spirit of God, yet this doth shew unto us, that fearful and heavy are those judgements which attend ingrateful calumniators of honest men, and in special all such as are enemies to Christ and to his Gospel, and to his faithful Ministers, or to those in whom the work of Gods grace doth appear, and that in special for their devising and tostering lies and slanders of them that professe Gods truth, of purpose to make them, and the truth which they maintaine, and all of their kind, to be the more hated and despised among men: for this which is written here, shall be their judgment, according as they draw deeper in this sort of transgression,

on, and do approach to *Judas* his Treachery. 2. More specially, these are the wages and reward of the desperate enemies of Christ, and the Gospel, and Christs servants. First, all sort of mischief shall come upon such a mans own person from men, and from Divels, and from Judicatories, and from Heaven; wrath shall be on him, in relation to his liberty, to his enterprises, to his Suits of Law, and his exercise of Religion, til he be cut off from the world, and rooted from his place, *v.* 6, 7, 8. Secondly, mischiefs shall be on his family, wife and children, goods and estate; whereof his children shall have no benefit, but be exposed to all misery without pity, *ver.* 9, 10, 11, 12. Thirdly, mischief shall be upon his posterity till they be rooted out, with infamie to him of whom they came, being pursued in wrath to the third and fourth generation, as the children of him that hated God, till his fame and memory perish, *ver.* 13, 14, 15. and that for his mercilesse persecuting of the Lords poor children, *ver.* 16. Fourthly, the curse of God without hope of Gods blessing, shall pursue his graceless and cursed disposition, to the vexation of his soul and body, and it shall be fastened on him on all hands perpetually, *ver.* 17, 18, 19. as the just reward of the deadly enemies of the Lord, and of the salvation of his people, *v.* 20. And this is set down as a part of a Psalme of *David*, to be sung unto Gods praise, and allowed, and said *Amen* unto, by all the people of God, against the desperate and unreconcileable enemies of Christ, and of his true servants, whereby the church of God may be edified and kept fast in the faith and profession of Christ, and free from persecution of his faithful servants.

Ver. 21. *But do thou for me, O GOD, the Lord, for thy Names sake: because thy mercy is good, deliver thou me.*

22. *For I am poor* and *needy: and my heart is wounded within me.*

23. *I am gone like the shadow when it declineth: I am tossed up and down like the locust.*

24. *My knees are weak through fasting: and my flesh faileth of fatnesse.*

25. *I became also a reproach unto them;* when

when they looked upon mee they ſhaked their heads.

The third part of the Pſalme, wherein the perſecuted Saint putteth up prayer unto God for comfort to himſelf, and for delivery, uſing ſundry reaſons for ſtrengthening of his faith, to *v.* 26. where he repeateth his prayer, with other reaſons to inforce it, to *v.* 29. and having found comfort and victory, he cloſeth the Pſalm with thankſgiving, *v.* 30, 31.

From his firſt prayer, and the reaſon thereof; *Learn*, 1. Whatſoever miſchief be appointed for the enemies of God, and of his Son Jeſus Chriſt, it ſhall not prejudice the godly perſecuted, nor hinder their acceſſe unto God, or Gods befriending of them; for ſo teacheth the Pſalmiſt; *But do thou for me, O God, the Lord.* 2. It concerneth God in his glory, as to puniſh his foes, ſo to defend his friends and children: *Do thou for me for thy Names ſake.* 3. The plea of the believer is not his own goodneſs, but the readineſſe of Gods mercy unto Supplicants; *Becauſe thy mercy is good, deliver thou me.* 4. Becauſe God is good and merciful, therefore he will not ſuffer his own to periſh in their affliction; *Becauſe thy mercy is good, deliver thou me.* 5. Before the Lord do comfort his children in their affliction, he bringeth them to the ſenſe of their own inſufficiency, and of their need of his help; and when this poverty of ſpirit is given, it is a fore-runner of delivery; *Deliver thou me, for I am poor and needy.* 6. As the Lord by affliction doth waken the ſenſe of ſin, and wound the mans ſpirit, ſo is he a ready Phyſician to the contrite: *Deliver thou me, for my heart is wounded within me.* 7. This mortal life is like a ſhadow, and when affliction is ſuperadded to mortality, mans life is like the ſhadow of the evening, which is ſpeedily ſtretched forth til it vaniſh; and when a Saint is in this condition, he may expect the fruit of Gods compaſſion, as here, *Deliver me, for I am gone like a ſhadow when it declineth.* 8. The children of God muſt not look for any certain dwelling place, but to be driven to and fro by perſecution, as the wind maketh the locuſt to leap from place to place; *I am toſſed up and down as the locuſt.* 9. The grief of the godly under perſecution may overcome the natural comfort of meat and drink, and bring their body to waſting leanneſſe: *My knees are weak through faſting, and my fleſh faileth of fatneſſe.*

neſſe. 10. As it is uſual for the wicked to mock the godly, being brought low by perſecution: ſo there is no part of the croſſe more heavie to the godly then deriſion; *I became alſo a reproach unto them when they looked upon me.* 11. That which God doth threaten for a curſe on the wicked, may for the point of outward calamity fall upon the deereſt children of God; as what is threatened, Deut. 28. in ſundry things, is here found on the perſecuted childe of God; *I became a reproach unto them, they ſhaked their heads.*

Vers. 26. *Help me, O LORD my God: O ſave me according to thy mercy.*

27. *That they may know that this is thy hand: that thou LORD, haſt done it.*

28. *Let them curſe, but bleſſe thou: when they ariſe, let them be aſhamed, but let thy ſervant rejoyce.*

29. *Let mine adverſaries be clothed with ſhame: and let them cover themſelves with their own confuſion as with a mantle.*

1. He prayeth again for help, and addeth more reaſons, eſpecially this reaſon, that for the difference of Gods dealing with his ſervants, and with his foes may the better appear; *Whence learn,* 1. His trouble is lengthened and lyeth on, ſo muſt prayer be repeated and inſiſted upon, as here; *Help me, O Lord my God, and ſave me according to thy mercy.* 2. When the Lords children do perceive that Gods honour is obſcured by their ſuffering, they become no leſſe deſirous to have God reſtored to his honour, then to have themſelves delivered from trouble; *Save me, that they may know that this is thy hand, that thou, Lord, haſt done it.* 3. Albeit the Lord be the inflicter of the troubles of the godly for their triall, and for manifeſtation of his truth toward them, and grace in them, yet the world cannot perceive this, till God lift up the head of his own out of trouble; *Save me, that they may know that this is thy hand, and that thou, Lord, haſt done it.* 4. When God ſheweth himſelf reconciled to a ſoul, light ariſeth in trouble, to let them ſee both their own relief, and the

over-

overthrow of their adversaries, as here is shewen in the proposition of the condition of the godly and their enemies. 5. It matters not what the enemy speake against the godly, so long as God approveth them: yea, the more the enemie be despiteful, the more will the Lord be kinde to his servants: *Let them curse, but blesse thou.* 6. When the controversie between the godly, and the persecutors cometh before the Lord to be judged, shame shall cover the face of the persecutor, and Gods childe shall rejoyce; *When they arise,* (to wit, for pleading of their cause,) *let them be ashamed, but let thy servant rejoyce.* 7. The pretences whereby the wicked deceive their own consciences in persecuting the Saints, shall be their sin, and their shame and confusion; *Let mine adversaries be cloathed with shame, and let them cover themselves with their own confusion, as with a mantle.*

Ver. 30. *I will greatly praise the* LORD *with my mouth; yea, I will praise him among the multitude.*

31. *For he shall stand at the right hand of the poore: to save* him *from those that condemne his soule.*

He closeth his prayer and the Psalme comfortably. *Whence learn,* 1. Albeit the persecuted children of God be put to mourning and prayer for a time, yet the issue of their exercise shall be joy and praise; *For, I will greatly praise,* saith the Supplicant here. 2. It is not unusuall to God to make the delivery of his children manifest before the people, who were witnesses of their hard usage by the wicked, and to make his servants to proclaim his praise with their own mouth; *I will greatly praise the Lord with my mouth, yea, I will praise him among the multitude.* 3. As Satan, v. 6. shal stand at the right hand of the persecutor, both to drive him on to perdition in his sin, and then to accuse him and torment him for it, so shall the Lord stand at the right hand of his persecuted servants in their lowest condition, to strengthen them under their trouble, and to deliver them out of it; *For he shall stand at the right hand of the poor, to save him from them that condemn his soul.* 4. Albeit the experience of the promised delivery be not yet come, yet the foresight of it by faith in Gods

Word,

Word, and gracious nature, is sufficient cause of joy to the persecuted Saint, and matter of praise unto God; *I will greatly praise the Lord with my mouth, for he shall stand at the right hand of the poor to save him.*

PSAL. CX.

THis Psalm containeth the doctrine of Christ, God and man in one person, concerning his everlasting kingdome and Priesthood, whose Kingdom albeit begun to be manifested among the Jewes, yet was to be extended unto the Gentiles with great success, *v.*1,2,3. As for his Priesthood, he is setled therein for ever by an Oath, *v.*4. and that with the overthrow of his enemies, how great or many soever, *v.*5,6. yet not without Christs sufferings, by which he was first to be humbled, and then to be exalted, *v.*7.

Ver. 1. *THe LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.*

In the first place, the Prophet being taught of God, describes the Person of Christ, in both his Natures, and in his Kingly office, which he exerciseth in heaven from the beginning of the world to the end thereof, until all his enemies shall be destroyed. *Whence learn,* 1. Albeit the understanding of Christs person and offices be necessary unto the Church, yet none know the Son save the Father, and they to whom he will reveal him: for *David* knew Christ only by the Fathers teaching; *The Lord said,* saith he. 2. Christ is *Davids* Son, and *Davids* Lord also: *Davids* Son, in regard Christ assumed his humane nature of *Davids* seed; and *Davids* Lord, because he is God, very God and very man in one person; *The Lord said to my Lord,* that is, God the Father revealed to me concerning God the Son, my Lord and Redeemer. 3. Christ in his Kingly office is exalted to the

the fellowship of glory and power with the Father, authorized by him in his Kingdome, and established therein by divine decree: *The Lord said to my Lord.* 4. Christ since the beginning of the world hath had, and to the end of the world shall have enemies to his kingdome, who shall fight against him, but he shall prevaile over them compleatly and gloriously, to their shame and confusion: *Sit thou at my right hand, untill I make thine enemies thy footstoole.* 5. No lesse then divine power is able to subdue the enemies of Christs Kingdome; for divils and wicked men, sin, death and hell are opposite to his throne: *Sit here, untill I make thine enemies thy footstool.* 6. Albeit this victory is not fully obtained, till the end of the world, because of the renewing of the battel by new instruments, from generation to generation, yet till then and for ever Christ the King enjoyeth his glory in heaven, and sitteth judging and ruling powerfully all things for the good of his Church; *Sit thou at my right hand, until I make thine enemies thy footstool.*

Ver. 2. *The* LORD *shall send the rod of thy strength out of Sion: rule thou in the midst of thine enemies.*

In the second place he sheweth the meanes and manner of his conquest and governing, to wit, by the preaching the Gospel. *Whence learn,* 1. Christ wanteth not a rod and scepter whereby to govern, but he hath the Word of God preached for the Ensign of his Princely power or preheminencie, which is the arme and power of God unto salvation to every one that believeth, and which is able to throw down every strong hold exalted against the knowledge of him; *This is the rod of thy strength.* 2. Christ was King in his Church, and was in exercise of his office before his Incarnation, and that by his Word preached, which is the rod of his mouth, *Isa.* 11. 4. *For he shall send the rod of thy strength out of Sion,* presupposeth the rod of his strength in *Sion.* 3. It was decreed that Christs Kingdome, howsoever first and most clearly manifested among the Jewes, yet should not be limited within *Judea,* but should go forth unto the Gentiles for subduing them; *The Lord shall send the rod of thy strength out of Sion.* 4. How many enemies soever shall oppose the Kingdome of Christ, and how powerful soever they shall be, yet Christ shall

bear

dear rule, enjoy his Kingdome, maintaine his subjects, and go on in his Conquests: *Rule thou in the midst of thine enemies.*

Ver. 3. *Thy people* shall be *willing in the day of thy power, in the beauties of holinesse: from the wombe of the morning thou hast the dew of thy youth.*

In the third place he sheweth what successe Christ shall have; for he shall have abundance of Converts, who shall come to his Church offering themselves, as the free-will-offerings were brought to the beautiful holy Temple, and that in such multitudes and confluence, as his young Converts shall be innumerable, like the dew upon the grasse, which dew issueth forth as it were from the mornings wombe as its daily birth. *Whence learn,* 1. Whatsoever course our Lord shall take, for inviting and compelling guests to come to his feast, and to the society of his visible Church, yet only his Elect, his redeemed ones, all of them are made most willing Converts by his Omnipotent power, effectually inclining their hearts, and making them willing; *Thy people shall be willing in the day of thy power.* 2. Christs Church by the administration of holy Ordinances, by the setting forth of the Lords holinesse, by her teaching and perswading effectually unto the duties of holinesse, is exceeding beautiful in the eyes of God, and of spiritual beholders; *Thy people shall be willing in the beauty of holinesse.* 3 True Converts by the power of the Gospel are Christs children and off-spring, who shall grow up before him in simplicity and harmlesnesse, as the youth in each generation do grow, and shall be for multitude as the starres of Heaven, as the sand on the sea-shore, or as the morning dew descending from the Heaven: *From the wombe of the morning, thou hast the dew of thy youth.*

Ver. 4. *The LORD hath sworne, and will not repent, thou art a Priest for ever, after the order of Melchizedech.*

In the fourth place, is his Priesthood setled. *Whence learn,* 1. Christ

1. Christ as he is King of his Church, so he is Priest also, for the teaching of Gods will to his subjects, for reconciling them to God by his propitiatory sacrifices, for sanctifying them, for making their services acceptable, for bearing the iniquity of their holy things, for interceding alwayes for them, and blessing them effectually in the Name of the Lord: *Thou art a Priest*, saith the Lord unto our Lord. 2. Christ is an everlasting Priest, who liveth for ever to make intercession for us, and neither needeth or can admit any successor, or suffragan to himself in his office; *Thou art a Priest for ever.* 3. Christ in his office is no usurper, for he is called to it, his Priesthood is unchangeable, confirmed by an Oath, having the glory of God laid in pawne for its stability and continuation without change: *The Lord hath sworn, and will not repent, thou art a Priest for ever.* 4. *Aarons* order was not confirmed by an oath, but was an imperfect type of Christs Priesthood, to endure only till the Lord came, till the time of Reformation came, and was to be changed at Christs comming: for seeing a change behoved to be made of the Priesthood, a change behoved also to be made of the Levitical law: *Thou art a Priest for ever*, (not after the order of *Aaron*, but) *after the order of Melchizedech.* 5. *Melchizedechs* order, was not the patterne, but a type and shadowing resemblance of Christs Priesthood: for as *Melchizedech* in his Scriptural being is mentioned and brought in, without shewing who was his father or mother, and had both the offices of King and Priest joyned in his person, and was first King of righteousnesse, and then King of peace; as is more largely described by the Apostle in his Epistle to the *Hebrewes*: so is Christ really without beginning and ending, both King and Priest, who bringeth perfect righteousnesse and peace to his subjects; *Thou art a Priest for ever, after the order of Melchizedech.*

Ver. 5. The Lord at thy right hand shall strike through Kings in the day of his wrath.

6. He shall judge among the heathen, he shall fill the places with the dead bodies: he shall wound the head over many countreys.

In the fifth place is set down the victory of Christ over his

his enemies. *Whence learn,* 1. Christ the Mediator, and King of his Church, and every believer in him, have God ready at hand in all that they have to do: for as Christ is at the right hand of the Father for glory, so the Father is at Christs right hand for cooperation and assistance: *The Lord at thy right hand,* saith he. 2. As the Kings and Rulers of the earth are usually great enemies to Christs Kingdome, so he is the hardest party that ever they shall meet with: *The Lord at thy right hand shall strike through Kings.* 3. The Lord hath a time of patience wherein he beareth with his enemies, and a day of wrath when he will break forth against his adversaries: *He shall strike through Kings in the day of his wrath.* 4. Christs Government is wise and just, convincing some of sin, and pardoning the penitent; convincing others of sin, and sealing them up to condemnation; casting down the proud, and comforting the cast down; and doing all things for the good of the subjects most discreetly; *He shall judge among the heathen.* 5. Were there never so many enemies to Christ, they are all dead men before him, whom he will kill, and will cast their carcases in the ditches of their own campes; *He shall fill the places with dead bodies.* 6. As he will punish the multitudes of people, who under wicked commanders do oppose his Kingdome: so will he in special punish wicked Rulers, that lead on their people against him, how many soever they be who are joyned in conspiracy; *He shall wound the heads over many Countries.*

Ver. 7. *He shall drink of the brook in the way: therefore shall he lift up the head.*

In the last place is set down the manner of Christs carrying on his Kingdome and Priesthood in his church; to wit, by suffering and enduring hardship as a good souldier pursuing the victory: for which his humiliation it is promised he shall be exalted. *Whence learn,* 1. It behoved Christ first to suffer, and then enter into glory: *He shall drink of the brook in the way;* or, he shall partake of the waters of affliction. 2. Whatsoever a good souldier doth, or suffereth in his warfare against, and in pursuit of his enemies, Christ did and suffered in pursuing his enemies in his own person, and shall do and suffer in his mystical body; *He shall drink of the brook,* that is, content himselfe

with

with any obvious entertainment, which he meeteth with in the chase of his enemies, and not be retarded with any care of better fare then what may further his purpose. 3. As Christs personal sufferings were not to endure any longer then the time he was on his way to his glory, so neither are the sufferings of his souldiers, or his church militant, his mystical body, to endure any longer then they are in their way to the tryumph: that is, during this short life: *He shall drink of the Brook in the way.* 4. As Christ in his person was exalted after his sufferings as Victor, and did enter into his glory, so shall be exalt every member of his mystical body after their suffering, and lift up their head: for it is appointed even for them, through many afflictions to enter into glory; *Therefore shall he lift up the head.*

PSALM CXI.

THe scope of this Psalm is to stir up all to praise God, and that for so many reasons as there are verses in the Psalm. The exhortation is in the first words: *Praise ye the Lord.* The reasons follow in order. The Psalm is compoled so after the order of the Hebrew Alphabet, as every sentence or half Verse beginneth with a several letter of the *A B C* in order, and all the Psalm is of Praise only. Whence we learn in general, 1. Sometime it is expedient to set all other things apart, and employ our selves expressly to proclaim the praises of the Lord only; for so is done in this Psalm. 2. The praises of the Lord are able to fill all the Letters and Words composed of letters, in all their possible junctures of composition; for so much doth the going through all the Letters of the *A B C* point out unto us, he is *Alpha* and *Omega*, and all the middle letters of the *A B C* of praise. 3. The praises of the Lord are worthy to bee kept in memory: for that this Psalme may be the better remembred, it is composed after the manner of the *A B C*, and so it insinuateth thus much to us.

Ver. 1. *Praise ye the LORD: I will praise the LORD with my whole heart in the Assembly of the upright, and in the Congregation.*

He setteth down the scope of the Psalme in a word of exhortation to praise the Lord, and then confirmeth ten Reasons and Motives thereunto. The first Motive is from his own example: *Whence learn,* 1. When we are about any part of divine worship, it shall be to good purpose to set our eye mainely upon the scope which we propound to our selves therein: for so, with lesse wavering of thoughts, and more fixed presence of mind, we shall follow our purpose; Thus much doth the Psalmists example here teach us, setting down all he purposeth to aime at in this word, *Praise ye the Lord.* 2. The Pastor of the congregation, being about to stir up others to this, or any other spiritual duty, should go before them in his own example, and stir up himself to that same end: for so teacheth the Psalmist, saying, *I will praise the Lord.* 3. As the Lord is worthy of hearty praises, so should we with our heart take up this Song, and bear out the work; *I will praise the Lord with my whole heart.* 4. Solemn meetings of Gods children for Gods publick worship, and furthering one another thereins is an Ordinance of God appointed for that end: *I will praise — in the Assembly, and in the Congregation.* 5. Albeit the true members of the church invisible, be only they who are justified, and who are regenerate, and who are Students of sanctity and righteousnes; and albeit such only are fittest hearers, discerners, and joyners in the Lords worship, yet must the whole congregation, or visible members of the church, whatsoever they be before God, be admitted to the fellowship of hearing God praised; for thereby the elect unconverted may be regenerate; so when the Psalmist hath said, *I will praise the Lord in the Assembly of the upright,* he subjoineth also, *and in the congregation.*

Ver. 2. *The works of the LORD are great, sought out of all that have pleasure therein.*

The

The second reason of the exhortation to praise God, is from the greatness and excellency of Gods works. *Whence learne,* 1. We need not go far to seek matter for praising the Lord; his works are at our hand to furnish matter; and albeit the Lords works in comparison one with another, bee some of them greater, some of them lesser, yet all and every one of them being looked upon severally are great; *The works of the Lord are great.* 2. Whatsoever glory doth appear in Gods works, there is more hid Treasure and excellency therein to be sought out; and if men do not see much in Gods works, it is because they do not seek them out; *The works of the Lord are great, sought out of all them, &c.* 3. It is a mark of a wise child of God to take pleasure in Gods works, and to take pleasure to search and see Gods praise therein, and these only do reap the right use and benefit thereof; *They are sought out of all them that have pleasure therein.*

Ver. 3. *His work is honourable and glorious: and his righteousnesse endureth for ever.*

The third reason of praise, is the glory and honour of God to be seen in his works. *Whence learne,* 1. The glory of Gods wisdome, power, justice or mercy, or some of his Attributes, is stamped upon his Works of Creation and Providence, and they who have an open eye to look upon them rightly, will acknowledge it; *His work is honourable and glorious.* 2. When the rayes of Gods wisdom, power, goodnesse, or any Attribute, are perceived in his works, they cause an honourable estimation of God, and of his work also; and a right estimation of Gods work cannot be attained till his glory be seen in it; *His work is honourable and glorious.* 3. Albeit the world alwayes, yea, and Gods children also, do often misconstrue the Lords work and dealing with themselves and with others, yet there is no wrong therein; there was never any wrong, nor ever shall there be any the least point of injustice in his dealing: *His righteousnesse endureth for ever.*

Ver. 4. *He hath made his wonderful works to be*

remembred: the LORD is gracious, and full of compassion.

The fourth Motive to praise God, is the course he taketh to make his works to be remembred, mixing mercy and compassion in all his providence towards men, and spetially his own people. *Whence learn,* 1. What the Lord hath done for his Church, he hath ordained that it should be remembred; and this he procureth, partly by printing upon his works the large impression of his power and goodnesse; partly by doing the like works when the Church standeth in need thereof: and partly by his Ordinances, commanding them to be remembred; *He hath made his wonderful works to be remembred.* 2. As the grace and loving pity of God towards his Church is the cause of the wonderful working of God for his Church; so are they strong motives to cause his works to be remembred unto his praise; *For the Lord is gracious, and full of compassion,* doth here infer so much.

Vers. 5. *He hath given meat unto them that feare him, he will ever be mindful of his Covenant.*

The fifth motive to praise God, is, because God according to his Covenant, provideth for the necessities of his people. *Whence learn,* 1. The Lord in all ages hath carefully furnished maintenance for the life, both bodily and spiritual of his owne people; *He hath given meat to them that fear him.* 2. As what good the Lord doth unto his people, is because of his covenant with them, so what is to be done for them, he will do for his Covenant sake also, without being wearied: *He will ever be mindful of his Covenant.*

Ver. 6. *He hath shewed his people the power of his works: that he may give them the heritage of the heathen.*

The sixth Motive to Gods praise is, the proof which he gave of his

his power for, and good-will to this people, in bringing them out of *Egypt*, and unto *Canaan*. *Whence learn*, 1. The Lords working wonderfully and extraordinarily for his people, were it but once and at one time, as it is a sufficient reason of praising him ordinarily at all times thereafter, so it is a sufficient prop to the faith of his people at all times: for this use are we taught to make of the Lords working for his people, *in giving them the heritage of the heathen*. 2. As the Lords working for his people at one time, giveth evidence of what he can do for them at any time; so will he have his own people in special, spectators, observers and witnesses of his working at any time, that they may make use thereof at all times; *He hath shewed his people the power of his works, that he may give them the heritage of the heathen.*

Ver. 7. *The works of his hands* are *verity and judgment: all his Commandments are sure.*

8. *They stand fast for ever and ever:* and *are done in truth and uprightnesse.*

The seventh and eighth Motives to Gods praise, is the suitablenesse of his Work unto his Word, and the stability of his Word and Works in truth and uprightnesse. *Whence learne*, 1. The works of the Lord done for his Church, and in his Church to his people for their correction or comfort, and against their enemies for their overthrow, do prove the Lord to be true and faithful in his promises and threatnings: *The works of the Lord are verity and judgment.* 2. As the Words and working of the Lord agree together, so should they be esteemed of, acknowledged and commended by us: *The works of the Lord are verity and judgement.* 3. The whole Word of God, all which he hath commanded us to observe and make use of, is worthy of all commendation, and of perpetual use; for all the parts of it do agree one with another, suitable to the condition of his people in all ages, good and profitable to them: it is clear and plaine, and not ambiguous, when it is rightly considered and compared with it selfe: for even the ceremonial Law, albeit abolished for the outward observation of the carnal ceremony: which figured forth Christ to come, yet endureth for ever in the real signification, of substance, benefits and duties thereby shadowed

forth: and the moral Law, howsoever it serveth to condemne men for their sins, yet it is also a Pedagogy to draw and drive condemned men to seek righteousnesse and life in Christ, and to lead the believer along in his hand to heaven; *All his Commandments are sure, they stand fast for ever and ever, and are done in truth and uprightnesse.*

Ver. 9. *He sent redemption unto his people: he hath commanded his Covenant for ever: holy and reverend is his Name.*

The ninth Motive to Gods praise, is the course which he hath taken for mans salvation, and for his divine honour. *Whence learn,* 1. The Lord hath made Redemption ready for men, and hath given forth a commission for making offer of it, and for applying it to the benefit of the believer: *He sent Redemption to his people.* 2. Whosoever do receive the message of Redemption sent unto them, God is entered with them in an everlasting and unchangeable covenant, for grace and salvation unto them: *He hath commanded his Covenant for ever.* 3. Wherein soever God hath engaged himself by covenant, we must not suspect him to be otherwayes minded then hee hath spoken, but must in faith and fear subscribe to this declaration, lest we take his Name in vaine: *For holy and reverend is his Name.*

Ver. 10. *The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his Commandments, his praise endureth for ever.*

The tenth Motive to praise God is, from the fruit of believing and obeying him. *Whence learn,* 1. As it is true wisdom to know the Lords will, and to observe it: so then do men begin to give proof of wisdom in them, when they begin to make conscience of the obedience of faith, and to stand in aw to misbelieve Gods Word, or disobey his commands, *For the fear of the Lord is the beginning of wisdom.* 2. Howsoever the wicked

who

who follow their owne counsel, may seeme wise to worldlings, and the Lords children to be simple and witlesse; yet in effect, the man that studieth constantly unto the obedience of faith, is the only wise man: *A good understanding have all they that do his Commandments.* 3. Albeit many do neglect to praise God, yet he shall not want praise: for the matter of his praise shall endure, and he shall provide such as shall praise him, from generation to generation, and for evermore: *His praise endureth for ever.*

PSALM CXII.

Ver. 1. *PRaise ye the LORD, Blessed is the man that feareth the LORD, that delighteth greatly in his Commandments.*

THis Psalme is a praising of God for blessing of the believers, and the whole Psalm doth prove that the believer is blessed: which Proposition is set down, v. 1. and confirmed with so many reasons as there are verses following. *Whence learn,* 1. Albeit in singing of some certain Psalm, or part thereof, there be nothing directly spoken of the Lord, or to the Lord, yet he is praised when his truth is our song, or when his works and doctrine is our songs as here it is said, *Praise ye the Lord* And thereafter the blessednesse of the Believer taketh up all the Psalm. 2. It is the Lords praise, that his servants are the only blessed people in the world, *Praise ye the Lord:* why? because, *Blessed is the man that feareth the Lord.* 3. He is not the blessed man who is most observant to catch all opportunities to have pleasure, profit and worldly preferment, and careth not how he cometh by them: but he is the blessed man, who is most observant of Gods will, and careful to follow it; *Blessed is the man that feareth the Lord.* 4. As there is matter of great delight and contentment in Gods Word, unto all them who fear God; so the true mark of a sound believer and fearer of God, is delighting to know, believe and

obey Gods Words, for so he describeth the man that feareth God: *He delighteth greatly in his Commandements.*

Ver. 2. *His seed shall be mighty upon earth: the generation of the upright shall be blessed.*

The first proof of the believers blessednesse, is the blessing of his children, (if God shall see it good to give him sonnes and daughters of his body,) or the blessing of those that do by his teaching and example follow the footsteps of his faith and obedience. *Whence learn,* 1. Albeit we are bound to serve God, whether he give unto us benefits or not; albeit our service at the best be but a very weak endeavour, and many wayes tainted: and albeit we be unprofitable servants, presupposing we could so serve, as we should give perfect obedience; and do all that is commanded; yet it pleaseth God to allure us unto his service, by propounding rewards and encouragements unto us, as in this Psalm we see. 2. The best way to bring a blessing on our children and posterity, is to feare God, and by our instruction and example to teach them to follow us in the Lords fear; *For their seed shall be mighty upon earth,* even Kings and Priests unto God, whatsoever shall be their worldly portion. 3. Albeit few do believe, yet is it true, that upright dealing hath better fruits then wittie projecting and cunning catching: *The generation of the upright shall be blessed.*

Ver. 3. *Wealth and riches* shall be *in his house: and his righteousnesse endureth for ever.*

The second proof of the believers felicity, is the blessing of him in his outward estate. *Whence learn,* 1. Whether God shall give more or lesse to the upright man, one way or other it shall be more useful to him then all the wealth of the wicked can be to them: *Wealth and riches shall be in his house.* 2. Besides the temporal commodity and fruits in this life of the believers righteous carriage, gracious rewards are laid up for him in another life for ever: *His righteousnesse endureth for ever.*

Ver.

Ver. 4. *Unto the upright there ariseth light in the darkness: he is gracious and full of compassion, and righteous.*

The third proof of the believers blessedness, is comfort in all troubles, and a deliverance out of all difficulties, as the fruit of Gods grace enduring in him. *Whence learn*, 1. Albeit the Lord will not exempt the believer from dark passages of his providence, or from affliction and perplexity, yet he will make him sure of comfort, direction and a good event; *Unto the upright there ariseth light in darkness*. 2. The light and comfort which is bestowed upon the upright, is the fruit of Gods grace toward him, and of the juncture of saving graces in him: for the words may be extended both to God, and to the believer by Gods donation; *He is gracious and full of compassion, and righteous*; which is true of the believer in some degree, and of God it is true absolutely and infinitely.

Ver. 5. *A good man sheweth favour and lendeth; he will guide his affaires with discretion.*

A fourth proof of the believers blessedness is, from his properties or fruitfulness of his faith, in the works of justice and mercy, dispensed with discretion. *Whence learn*, 1. The believer to whom God hath extended favour and kindness, will be good to them among whom he liveth, and by the fruits of equity, love, kindness and mercy, will give evidence of Gods grace dwelling in him: for here the believer is called, *A good man, who sheweth mercy, and lendeth*. 2. Grace and godliness, sound and fruitful faith, do not make men to become fools without discretion; but do consist well with prudence and discretion, in ordering their affaires wisely, and do teach them to give, when, what, and to whom they should give, as the circumstances of time, and place, and person, need of the party, and their own ability do require: *He will guide his affaires with discretion.*

Ver. 6.

Ver. 6. *Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.*

A fifth proof of the beleevers blessednesse, is the promise of his stability in grace, and estimation with God for ever. *Whence learn*, 1. No man shall serve God for nought; the grace bestowed upon him making him to abound in well-doing shall be followed with more grace, rewarding and crowning grace in him, and in special he shall be fixed in the state of grace, whatsoever temporal changes of inward or outward condition he may suffer; *Surely he shall not be moved for ever.* 2. Albeit the world may misregard the believer, and traduce him while he liveth, and calumniate him when he is dead, yet his memory shall remain fresh and fragrant before God, Angels and good men who know him: *the righteous shall be in everlasting remembrance.*

Ver. 7. *He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.*

A sixth proof of the beleevers blessednes, is from the peace of God guarding his heart against the fear of evill. *Whence learn*, 1. Albeit the believer wanteth not his own infirmities and fears, yet he is not overcome of fear, as the wicked or incredulous are; *He shall not be afraid of evill tidings.* 2. The guard of the godly mans heart, is not confidence in his own wisdom or strength, natural courage or any earthly thing, but that which fenceth him is faith in God: *His heart is fixed, trusting in the Lord.*

Ver. 8. *His heart is established, he shall not be afraid, until he see his desire upon his enemies.*

The seventh proof of the believers blessednes, is his security from his enemies. *Whence learn*, 1. Albeit the believer be not exempted from having enemies; yea, and those mighty and terrible,

rible, and such as will be studying a mischief against him, and breathing out terrours, yet faith in God will assure his heart so, that he shall not be moved from the course of Gods obedience for all that the enemy can do; *His heart is established, he shall not be afraid.* 2. The light of Gods Word doth shew unto the believer both his own delivery, and the overthrow of his enemies, which if he do not see in full effect in his own time, yet he shall foresee it in the predictions of Gods Word: *He shall not be afraid, until he see his desire upon his enemies.*

Ver. 9. *He hath dispersed, he hath given to the poor: his righteousnesse endureth for ever: his horn shall be exalted with honour.*

The eighth proof of the believers blessednesse, is from his constant course in fruitfulnesse of faith, and from the fruits thereof. *Whence learn,* 1. The works of mercy to the distressed are a special fruit and commendation of the faith of the believer: *He hath dispersed, he hath given to the poor.* 2. The believer so giveth, as he may be still able to give to many; *He hath dispersed.* 3. As the beleevers righteousnesse by justification, so his endeavour to be righteous in the effect of sanctification, is not by fits, but constant and permanent; *His righteousnesse endureth for ever.* 4. Albeit the righteous may have their reputation blasted among men, yet God in due time shall make them honourable: *His horn shall be exalted with honour.*

Ver. 10. *The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.*

The last proof of the blessednesse of the beleever is, that his enemies shall envie his happinesse, when they shall see the godly in good case, and themselves miserable. *Whence learn,* 1. Some time, even in this life the Lord so exalteth the beleever, as his enemies are made witnesses thereof to their grief; and howsoever, yet at length at the great day they shal see the believers joy clearly, to the increase of their own sorrow: *The wicked shall see it, and be grieved.* 2. The more the wicked do envie the good of the godly,

guilty, the more miserable doth he make himself: *He shall gnash with his teeth and melt away.* 3. As the seeming good which the wicked have, shall be consumed and vanish; so the good which the blessed ones desired to have, shall never come to be enjoyed by him, but shall vanish: *He shall melt away, the desire of the wicked shall perish.*

PSAL. CXIII.

This also is a Psalm of praise, wherein first, the proposition, that God is to be praised by all, is set down, *v.* 1, 2, 3. In the next place are the reasons taken from his incomparable majesty, *v.* 4, 5. In the third place are the reasons of his praise taken from his bounty towards men, in raising the afflicted unto an honourable condition, *v.* 6, 7, 8. and enlarging of desolate families, *v.* 9.

Ver. 1. *PRaise ye the LORD, Praise, O ye servants of the LORD: Praise the Name of the LORD.*

2. *Blessed be the Name of the LORD, from this time forth, and for evermore.*

3. *From the rising of the Sunne, unto the going down of the same: the LORDS Name is to be praised.*

From the exhortation to praise God, and declaration of his deserving to be praised; *Learn,* 1. As it is all mens duty to praise the Lord, so in special it is the duty of his Ministers, and Officers of his house. First, because their office doth call for the discharge of it publickly. Next, because as they should be the best esteemers of the reasons of his praise, so also should they be the fittest instruments to declare it. And lastly, because the ungodly are deaf unto the exhortation, and dumb in the obedience of it; therefore when he hath said, *Praise ye the Lord*, he subjoyneth, *Praise,*

Praise, O ye servants of the Lord. 2. As the Lord will not be known, but as he declareth himself in his Word, so will not be praised, save as he hath declared himself. *Praise the name of the Lord.* 3. The time of the exercise of God's praise, and continuation of this service hath no term set unto it here, as to endure all our life, and for ever after; *Blessed be the Name of the Lord from this time forth and for evermore.* 4. The praise of the Lord is not to be confined unto any place, people or nation; but course should be taken that it may be extended from one end of heaven to the other, from east to west, on both hands, south and north; *From the rising of the Sunne unto the going down of the same, the Lords Name is to be praised*; for every where there is matter for it.

Ver. 4. *The LORD is high above all Nations: and his glory above the heavens.*

5. *Who is like unto the LORD our God, who dwelleth on high?*

In the reasons taken from the Lords Majesty; *Learn*, 1. God must be exalted above whatsoever excellency is to be seen in Kings and People in all the earth; *For the Lord is high above all Nations.* 2. God must be exalted above whatsoever glory is to be seen in the Fabrick of heaven, and more glory must be given to him then what all the creatures can expresse: for heaven and earth, and all things which he hath made, are but the effect of some few words of the Lord; *His glory is above the heavens.* 3. Of any, or of all things which we see or hear of, or can imagine, there is no comparison to be made with God, who hath set his throne above all the creatures; *Who is like unto the LORD our God, who dwelleth on high?*

Ver. 6. *Who humbleth himself to behold* the things that are *in heaven, and in the earth.*

7. *He raiseth up the poor out of the dust: and lifteth the needy out of the dunghil.*

8. *That he may set* him *with Princes*: even *with the Princes of his people.*

9. *He maketh the barren woman to keepe house: to be a joyful mother of children*: *praise ye the LORD.*

In

In the reasons taken from the Lords gracious providence, in the ordering of Kingdomes and families, *Learn*, 1. As the excellency and majesty of God is so great, that in regard of his own all-sufficiency he might justly despise the excellency of Angels and men, and thereof he standeth in no need: so the Lords respect to men or Angels, is a point of humbling of himself, it is a point of love to the creature, making him stoop so low as to take notice of them; *For he humbleth himself to behold the things that are in heaven, and in the earth.* 2. As the Lord declareth himself wonderful in the works of creation, so also in the work of Providence, in changing the publick affaires of Kingdomes, above and contrary to all probability and expectation of men; *He raiseth up the poor out of the duſt, and lifteth the needy out of the dunghil.* 3. Preferment unto high places cometh neither from the east, nor from the west, but as God casteth down some, so he raiseth other some; *That he may set them with Princes, even with the Princes of his people.* 4. Gods way manifested in Scripture, is contrary to the course of levelling; for he will have some to be in a mean place, and some to be Princes, even among his own people, as this text sheweth. 5. However the Lord be no lesse conspicuous in his throwing down of the mighty, then in the raising of the poor: yet will he rather take his praise here from his lifting up of the needy and poor, then from the casting down of the mighty, that so he may give comfort and hope to the dejected that depend upon him; *He lifteth the needy out of the dunghil, that he may set them with Princes.* 6. It is no small benefit, yea, it is the greatest dignity in the world, to be advanced not in wrath, but in mercy, to rule over the Lords people: for so doth God here commend his bounty to the needy; *That he maketh them sit with the Princes of his People.* 7. All changes in mens families are of God, no lesse then the changes of State; *He maketh the barren woman to keep house.* 8. It is the special blessing of a family to increase in number: for the Lords making the barren beare a number of children, is here made the example of the most comfortable change of a distressed house: *He maketh the barren to be a joyful mother of children.* 9. The very hearing what comfortable changes the Lord can make, and doth make the afflicted to finde, is a matter of refreshment to all, and of praise to God from all: *Praise ye the LORD.*

PSAL.

PSAL. CXIV.

THis Psalm is a praising of God, for the gracious and glorious work of delivering of his people out of *Egypt*, and bringing them into *Canaan*, and that for six reasons. The first whereof is, v. 1. The next, v. 2. The third, v. 3. The fourth, v. 4. The fifth, with the special use thereof, v. 5, 6, 7. The sixth, v. 8.

Ver. 1. *When Israel went out of Egypt, and the house of Jacob from a people of strange language.*

From the matter of praise here specified, *Learn*, 1. The Lords most glorious work done for his people, in special the work of redemption should be oftnest remembred, as the mention-making here and elsewhere *of the time when* Israel *came out of* Egypt, sheweth. 2. Redemption is then best esteemed of, when the miserable condition wherein we were, is called to minde, as here *Israels* redemption is commended from the state they were in, in Egypt: *The house of Jacob were from a people of a strange language.* And this is the first reason of commending this work of God.

Ver. 2. *Judah was his sanctuary: and Israel his dominion.*

The next reason of commending this glorious work, is the joyning of delivered *Israel* in a near fellowship with God. *Observe learn*, 1. People redeemed by God, are no more their own, but are the Lords purchase, redeemed for his service: *Judah was his sanctuary, and Israel was his dominion.* 2. The title and interest which God justly doth claime in his people, is that they may be consecrated unto him in holinesse, and subject themselves as his loyal Subjects to his Government: *Judah was his sanctuary, and Israel was his dominion.* 3. All the consecration and sanctification of *Israel* is comprehended in and

and floweth from what was to be found in the tribe of *Judah*; and that is in Christ Jesus the flower of his tribe: *All Israel is his dominion, but Judah is his sanctuary.*

Ver. 3. *The Sea saw it, and fled: Jordan was driven back.*

The third reason of Gods praise for this work, is from the driving of the red sea, and of *Jordan*, that his people might passe out of *Egypt*, and into *Canaan*. *Whence learn*, 1. Gods dealing for his people whom he hath redeemed, doth prove his wonderful power for them, and love towards them, as the two miracles of the dryving of the sea, and of *Jordan* do commend the redemption of *Israel*. 2. When God will deliver his people, no oppression can hinder; and when he will possesse them in what he promised, no impediment can withstand him: *The Sea saw it, and fled, and Jordan was driven back.*

Ver. 4. *The mountaines skipped like rams, and the little hills like lambs.*

The fourth reason of Gods praise, is the causing mount *Horeb* and other hills (in the way to *Canaan*) to tremble and quake, when he put forth his power on them in the sight of his people. *Whence learn*, 1. There is no power in the earth which God cannot overtop when he pleaseth, though they were like the strong mountaines: for as he can shake the earth, so can he move and remove any power on earth, as he gave evidence when he made the mountaines by earth-quake *to skip like rams, and the little hills like lambs.*

Ver. 5. *What ailed thee, O thou sea, that thou fledst? thou Jordan, that thou wast driven back?*

6. *Ye mountaines* that *ye skipped like rams*: and *ye little hills like lambs?*

7. *Tremble thou earth at the presence of the* LORD: *at the presence of the God of Jacob.*

The

The fifth reason of Gods praise, is the evidencing of his power put forth before his people, in so wonderful and miraculous a manner, as no cause can be given of the works wrought for his people in their coming out from *Egypt*, their entry into *Canaan*, and in the wilderness, except only Gods extraordinary manifestation of his presence amongst his people, and for them: which the Psalmist bringeth forth, by asking the cause of these miracles, and answering the question by the terrible presence of God. *Whence learn* 1. The Lord can work so clearly for his people, that the most stupid and brute souls shall be convinced of his respect to his children, as this experience doth shew. 2. If Atheism and unbelief in men could find any natural reason, or any pretence of reason, whereby they might obscure the glory of Gods doing for his people, they would not fail to do it, as this Interrogation teacheth; *What ailed thee, O thou Sea, &c?* 3. The more narrowly the works of the Lord are looked unto, the more evidently doth his power and presence appear in working them, as the answer unto the question, and holding forth the Lords presence twice, for the cause of such changes on the creatures do shew. 4. The end and use of Gods power manifested in favour of his people, is first, that all flesh should fear God, and stand in aw of him: and next, that his covenanted people should look upon his terror as their bulwark: *Tremble thou earth at the presence of the Lord, at the presence of the God of Jacob.*

Ver. 8. *Which turned the rock into a standing Water: the flint into a fountain of waters.*

The sixth reason of Gods praise, in the work of delivery of his people out of *Egypt*, is his wonderful provision for their drink in the dry wilderness, by dissolving the flinty rock into water. *Whence learn*, 1. Whomsoever the Lord doth redeem, and set upon their way to heaven, he wil provide for whatsoever is necessary for their sustentation and comfort in their journey, as his providing of drink for the camp of *Israel* giveth proof. 2. We being called of God to follow our Redeemer, till we be put in possession of promises, must not stand for any difficulty, or disappearance of means for our sustentation and comfort, for God can work his purpose by contrary like means: *He turned the Rock into a standing water, the flint into a fountain of waters.*

PSALM CXV.

THe Church of *Israel* being under the power of the heathen, and unable to help themselves, do flee to God for relief; and in the former part of the Psalm they pray for delivery, strengthening their hope to be heard by four arguments, unto *v.* 9. In the latter part the Church is encouraged to trust in God, and to expect deliverance in due time, by several reasons, all serving to confirm their faith, unto the end of the Psalm.

Vers. 1. *NOt unto us, O LORD, not unto us, but unto thy Name give glory: for thy mercy,* and *for thy truths sake.*

In praying for relief from the bondage of Idolaters, they reject all confidence in themselves, and bring arguments of their hope to be helped from other grounds. *Whence learn,* 1. It is no strange thing to see Gods people, for their chastisement, or trial, put under the power of Idolaters, as this experience of *Israel* doth shew. 2. When we seek any thing from God, we ought to acknowledg our own unworthinesse and ill deserving, and to renounce all confidence in our selves: *Not unto us give the glory,* saith the Church here. 3. Albeit the Lords afflicted people may want all ground of hope from their own behaviour, yet grounds of hope can never be wanting, when they look to Gods mercy and truth, and the glory of his grace in helping of them; *Not unto us, O LORD, not unto us, but unto thy Name give glory: for thy mercy, and for thy truths sake.*

Vers. 2. *Wherefore should the heathen say, Where is now their God?*

The second reason of hope to have their petition granted, is becaus

because if the Lord do not deliver them, Idolaters, under whose power they do lye, will continue to blaspheme the true Religion, and the true God, whom the true Church doth worship. *Whence learn,* 1. The enemies of the Church are ready to blaspheme the true Religion, when the Lords people are brought in straits, and under their power, as here, *The heathen say, Where is now their God?* 2. When we have brought our selvs in misery, and our Religion in danger of disgrace, we ought to be more careful to have the Lord restored to his honour, and true Religion restored unto its own beauty, then to be freed from misery: for the Church here cannot endure the dishonour of God in their affliction: *Wherefore should the heathen say, Where is now their God?*

Ver. 3. *But our God is in the heavens; he hath done whatsoever he pleased.*

The third reason of hope to be heard, is, because God is omnipotent, and supreme Governor of all things, and his authority is as his power, absolute, to do what he pleaseth: and this reason strengthens also the former reason. *Whence learn,* 1. The more the wicked do oppose God and the true Religion, the more should his servants assert his glory, and truth; as the Church doth here, saying, *But our God is in heaven.* 2. The consideration of Gods absolute power and authority, exalteth God above all Idols, stoppeth all murmuration against his dispensation towards his people, and their enemies; closeth all disputation against his revealed will, and looseth all objections arising from difficulties, and impediments, which might hinder hope to be helped out of misery; as here we see, *Our God is in heaven, he doth whatsoever he pleaseth.*

Ver. 4. *Their Idols* are *silver and gold, the work of mens hands.*

5 *They* have *mouths, but they speak not: eys* have *they, but they see not.*

6 *They* have *ears, but they hear not: noses* have *they, but they smell not.*

7. *They* have *hands, but they handle not: feet* have *they, but they walk not: neither speak they through their throat.*

A fourth reason of hope, that the church shall be delivered from the power of Idolaters, is, because there is no other God to deliver them, save the Lord: Idols can neither help their worshippers, nor hurt Gods people who despise them, and therefore his people will hope in their own true God, and despise Idolaters, and their Idols both. *Whence learn,* 1. Images in the matter of Religion, whatsoever they seem to be, or represent, are but Idols; for so are they called here. 2. Images in Religion profit nothing, but bring trouble to men, as their name in the original importeth. 3. Albeit Idolaters do bestow largely upon their Idols, and put upon them artificially some shape, to represent some perfections by them, yet the riches of the matter can give them no excellency: They are but silver and gold at the best, their forgers and authours are but men; for it is sufficient to disgrace any point of Religion if it be of mans devising; *They are the work of mens hands.* 4. So many members as the Images have, serving to represent some perfections by them, are so many lies: *For they have mouthes but speak not; eyes have they, but they see not; They have eares, but they hear not; noses have they, but they smell not: They have hands, but they handle not; feet have they, but they walk not, neither speak they through their throat.*

Vers. 8. *They that make them, are like unto them: so is every one that trusteth in them.*

For closing this reason, he turneth the reproach, which Idolaters did cast upon the true God and his worship, over upon themselves. *Whence learn,* 1. Albeit the Lord be angry at his own people, yet must they not forsake him, and go after Idols to be helped by them: for so doth the Church here teach us. 2. The consideration of the folly of false Religion, should make us cleave the closer to the true Religion, and to abhorre the errors of humane devising; for so are we taught by this example. 3. As it is an honour to be of the true Religion, so it is

is the greatest disgrace a man can have, to be an Idolater: for the disgrace of the Idol falleth upon the worshipper thereof, as here we see. 4 All Idolaters are brutish, the makers of *Idols*, authorizers of them, worshippers and servers of them, are all like reasonlesse and senseletle blocks, in this matter, like the Idols which they make: *They that make them are like unto them*; that is, *They have eyes, and see not &c.* 5 Whosoever do expect any good by making or worshipping of Images, they joyne inward worshipping of them with the outward: and in their expecting any good by that means, they prove themselves like reasonletle blocks, as void of true wisdome in this point, as Images are of sense and motion: *So is every one that trusteth in them.*

Ver 9. *O Israel trust thou in the* LORD, *he is their help and their shield.*

10. *O house of Aaron, trust in the* LORD: *he* is *their help and their shield.*

11 *Ye that fear the* LORD, *trust in the* LORD; *he* is *their help, and their shield.*

In the latter part of the Psalm, the Church is encouraged to trust in the Lord, and so to expect deliverance according to the petition set down, *v.* 1. And that by seven reasons. The exhortation to trust in God is threefold, one directed to *Israel*, *v.* 9. Another to the Priests and Levites, *v.* 10. The third to all that fear God, *v.* 11. Unto which exhortation, the first reason of encouragement is added and repeated again, and again. *Whence learn.* 1 No tentation of affliction should drive us from expecting relief in trouble, and trusting in God for it: for notwithstanding the Church here is under the feet of the heathen, yet all are exhorted to trust in God: *O Israel trust thou in the Lord.* 2. Whosoever in their trouble do trust in God, may be assured to be delivered, and guarded against all evils which may marre their blessednesse: *Trust in the Lord, for he is their help and their shield.* 3. The Ministers of Gods house should go before the Lords people in trusting in God, and adhering to him, specially in time of trouble; *O house of Aaron, trust in the Lord.* 4. Such promises as are made in

common to the house of *Israel*, are sufficient to support the faith of publick Ministers of the Lords house, as here we see: *He is their help and shield.* 9. As every one that feareth God, is of the number of true Israelites; so trusting in the Lord, he may be no lesse confident of the consolation and protection of God, then the publick Ministers of the Lords house: *Ye that fear the Lord, trust in the Lord, he is their help and their shield.* And this is the first reason of encouragement to trust in God.

Ver. 12. *The LORD hath been mindful of us, he will blesse us, he will blesse the house of Israel: he will blesse the house of Aaron.*

13. *He will blesse them that fear the LORD*, both *small and great.*

The second reason of encouragement, is taken from former experience of Gods respect unto his people that fear him; and the third is taken from the promise of blessing them in time to come. *Whence learn*, 1. Albeit the Lord useth to afflict his people, yet he doth not forget them, or lay aside affection to them: *The Lord hath been mindful of us.* 2. The right use of by-past experience of Gods care of us in affliction and trials, is to put trust in God in after-times of new tryal and affliction; as here, *The Lord hath been mindful of us*, is made use of to this end. 3. As the duty in trusting in the Lord, is common to all sorts of persons, so the blessing of faith is common, and doth belong to all sorts of believers, great and small: *He will blesse us, he will blesse the house of Aaron, he will blesse them that fear the Lord, both small and great.*

Ver. 14. *The LORD shall encrease you more and more: you and your children.*

The fourth reason of encouragement to trust in the Lord, is, because the number of believers shall be multiplied. *Whence learn.* Albeit the Church be driven to deep affliction, and distresse, yet the number of the believers in God shall increase, and the measure of Gods graces in his people shall be augmented, and so goe even unto the last shall want a posterity of believers, and God will make an end of blessing them, which is no small

small encouragement unto believers: *The Lord shall increase you more and more, you and your children.*

Ver. 15. *You* are *blessed of the LORD, which made heaven and earth.*

The fifth reason of encouragement is, because God omnipotent hath pronounced believers to be blessed, how miserable soever they may seem to themselves, and to others. *Whence learn,* 1. Whatsoever distresse believers may fall into, yet can they never be accursed nor deprived of the blessing of righteousnesse, and eternal life: for it is said to them all, *You are blessed of the Lord,* who calleth things that are not, and maketh them to be. 2. The sight of the Lords work in making heaven and earth of nothing, should strengthen us to apprehend how richly the Lord can and will perfect what he saith of blessing his people: *You are blessed of the Lord, who made the heaven and the earth.*

Vers. 16. *The heaven,* even *the heavens* are *the Lords, but the earth hath he given to the children of men.*

The sixth reason of encouragement to trust in God is, that albeit the Lord be abundantly satisfied in himselfe, and needeth nothing from the world, yet men have need to depend upon his goodnesse, and trust in him, who hath given unto them the use of his creatures on the earth. *Whence learn* 1. As it is no need of any creature which hath moved God to make a world, but rather his superabundant self-sufficiency hath made the heavens & the earth to this end, that therein he may set forth his Alsufficiency to the creatures: so is it no need of mans service, which made him make a people, and crave service of them: for he could be served with what he hath in Heaven; *The heaven, even the heavens are the Lords.* 2. Albeit God hath no need of men, and can live without dependance on man, yet man cannot live without dependance on God, and use of his creatures in the world, *The heaven is the Lords, but the earth hath he given to the children of men,* wherein they may dwell, and be sustained by what he bestoweth on them there. 3. All the plenty of riches of the earth is a pawne of the Lords reall-

to give better things unto man: so it is an evidence of mans poverty, and need of the service of so many of Gods creatures, and of his obligation to trust in God, and depend upon him: *The heaven is the Lords, but the earth hath he given to the children of men.*

Ver. 17. *The dead praise not the LORD, neither any that go down into silence.*

18. *But we will bless the LORD, from this time forth, and for evermore. Praise the LORD.*

The seventh reason of encouragement to trust in God, is, because the Church of believers shall be continued from generation to generation, and shall never want reason to praise and blesse God, from this time forth and for ever. Therefore in confidence of this mercy, let them trust in him, and praise him: this reason he maketh clear thus: The dead spiritually cannot praise the Lord, and if the succession of the Church of Believers should be now cut off with this afflicted generation, neither could we who live praise God in the earth longer then we live on it, nor should there be any Church after us to discharge this duty among the children of men: but this is impossible, for God shall not want a generation of living believers to praise and blesse him for his goodnesse to the worlds end: Therefore we shall live and come forth of this present affliction, and ere we dye, another generation of believers shall take this work off our hand, and so shall we that are the Church of God, *blesse him from this time forth and for evermore.* Whereupon he exhorteth all men in this confidence to praise the Lord, and closeth the Psalm. *Whence learn*, 1. If there were not a Church of believers, God should want his praise on the earth: for the dead, to wit spiritually, do not praise the Lord. 2. And if in any time of affliction, while the world standeth, there were not a deliverance unto the Church, so that one generation of believers might not follow another, then should Gods praise among the children of men be abolished out of the world: for as the dead spiritually cannot praise the Lord, so neither can the dead bodily praise him among them that know him not; that is, on the earth, where Gods praise is to be taught unto men: *For the dead praise not the*

Lord,

Lord, ſo neither any that go down into ſilence. 3. Becauſe God ſhall never want living men on earth to praiſe him, and bleſſe him for his goodneſſe, therefore the Church of believers ſhall be continued from one generation to another; that they may bleſſe and praiſe the Lord in every age, as here is ſaid; *But we ſhall praiſe the Lord, from this time forth and for evermore.* 4. The Churches affliction cannot be ſo heavy, but they ſhall have cauſe to bleſſe the Lord for his goodneſſe, and to ſtirre up others to praiſe God with them: for the Prophet cloſeth the Pſalm made in deep affliction of the Church with, *Praiſe the Lord.*

PSAL. CXVI.

THis Pſalm is a threefold engagement of the Pſalmiſt unto thankſgiving unto God for his mercy unto him, and in particular for ſome notable delivery of him from death, both bodily and ſpiritual: The firſt engagement is, that he ſhall out of love have his recourſe unto God alwaies by prayer, *v.* 1, 2. The reaſons and motives whereof are ſet down, becauſe of his delivery out of a great ſtrait, *v.* 3, 4, 5, 6, 7, 8. The ſecond engagement is to a holy converſation, *v.* 9. The motives and reaſons whereof are ſet down, *v.* 10, 11, 12. The third engagemant is, unto promiſed praiſes, or paying of praiſes and vowes before the Church, with the reaſons thereof, *v.* 13, 14, 15, 16, 17, 18, 19.

Ver. 1. I *Love the* LORD, *becauſe he hath heard my voice,* and *my ſupplications.*

2. *Becauſe he hath enclined his eare unto me: therefore will I call upon* him *as long as I live.*

In his firſt engagement unto a conſtant dependance upon God, and calling on him by prayer; *Learn,* 1. As it is among the wiſe purpoſes of God to put his children to ſtraits, that they may call on him, and he by granting their petition may give them a new proof of his love to them, and ſo ſtirre up their love

to

to him: so is it the duty of his children, to stir up their love to God, upon every fresh experience of his respect to them: for this doth the example of the Prophet teach us, *I love the Lord, because he hath heard my prayer.* 2. No Gods benefits, but God himself is the satisfactory object of our complacency, and love wherein we may acquiesce: *I love the Lord*, saith the Prophet, after he had perceived the benefit. 3. To love God for himself, and to love him for his favour, and benefits bestowed upon us, do consist well together: for the loving of him for his favour bestowed on us, doth lead us to love him for himself: *I love the Lord; because he heard my voyce, and my supplications.* 4. The root of thanksgiving is love to God, therefore love is professed, before thanksgiving be promised; *I love the Lord*, is first set down, and then a promise to call upon him in all straits thereafter. 5. It is no small comfort and obligation put upon a man, to have experience of Gods regarding of his prayer, and granting of his request, as the Psalmists twice mentioning of it sheweth, once, *v.* 1. and here again; *because he hath enclined his ear unto me.* 6. One proof of Gods hearing of our prayer, may and should stir us up to believe in him, worship him, and have our recourse by prayer unto him all the rest of our life: *Because he hath enclined his ear to me: therefore will I call upon him, as long as I live.*

Vers. 3. *The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.*

The sum of the reasons of this engagement, is set down in his late experience, containing his deep trouble, *v.* 3. His calling to God for relief, *v.* 4. And Gods grace and mercy usually extended unto poor supplicants, which helped him out of his low condition, *v.* 5, 6. The use whereof, namely to rest on God who had delivered him, is in *v.* 7, 8.

From his trouble and danger wherein he was; *Learn*, 1. It is no strange thing to see a godly person to be in fear of death, bodily and spirituall, temporal and everlasting, at one time: *The sorrows of death compassed me, and the pains of hell gat hold upon me.* 2. The trouble of minde and conscience also, whereunto Gods children are subject, as they are found in their several degrees,

grees, cannot easily be expressed, therefore here are divers words used, *Sorrows of death, pains of hell, trouble and felt sorrow.* 3. The greatness of the trouble, danger, misery and straits, whereinto the Lord doth cast his own, doth lay a greater obligation on them who are delivered from those evils, and maketh Gods glory to be the more manifested in their bringing out of them, as the scope of the Psalmists laying forth of his troubles here doth teach us.

Vers. 4. *Then I called upon the Name of the LORD: O LORD, I beseech thee deliver my soul.*

From his course taken to have relief by calling on God; *Learn,* 1. The only true remedy of a grieved soul, is God being called upon by prayer; for he is a strong refuge whereunto the humble soul may flee, and be exalted: *I called upon the Name of the Lord.* 2. There is place and time for prayer, even when the danger seemeth greatest, and the condition of the party supplicant appeareth desperate, as here we see, *When the pains of hell caught hold upon me, then called I on the Name of the Lord.* 3. Whether our desires be laid open before God in many words, or few, it is not material before God: such a hearty speech as this will passe before God for prayer, *O Lord, I beseech thee, deliver my soul.*

Vers. 5. *Gracious is the LORD, and righteous: yea, our God is merciful.*

6. *The LORD preserveth the simple: I was brought low, and he helped me.*

From the fountain of grace and mercy, whence he was helped; *Learn,* 1. Gods gracious and merciful actions do give evidence of his gracious nature, and readinesse to shew favour to all men, who according to the tenor of the Covenant of grace do call on him, as here the Psalmist, to shew the cause of his receiving actually a good answer, saith, *Gracious is the Lord, and righteous, yea, our God is merciful.* 2. There is nothing wanting in Gods attributes, which may give assurance to the beleiving supplicant,

plicant, to have his request granted: he is *gracious*, and standeth not for the persons unworthinesse; he is just and *righteous*, and will not faile to keep Covenant, and performe all promises; he is *merciful*, and doth not stand to pardon sinne, iniquity and transgressions: *Gracious is the Lord, and righteous yea, our God is merciful.* 3. The Lords children commonly are not the worldly-wisest people, but for the most part are of meane worldly wit, and whosoever of them hath any measure of prudence, they are for the course which they keep in trials and troubles, accounted foolish; yea, and in their own estimation they are very witlesse, and dare not leane to their own understanding, but do seek to be directed of God; therefore they are here and elswhere called *simple*. 4. Such as are emptied of conceit of their own wisdome, and seek their direction, protection, and preservation from God, do lie neareſt unto the fountaine of Gods mercy and help in every difficulty: *For the Lord preserveth the simple.* 5. Any one example of Gods grace and mercy to any believer, is sufficient to prove Gods nature, inclination, readinesse, and good will to every believer that calleth on him; so reasoneth the Psalmist, *I was brought low, and he helped me.*

Ver. 7. *Returne unto thy rest, O my soul: for the* LORD *hath dealt bountifully with thee.*

8. *For thou hast delivered my soul from death, mine eyes from teares,* and *my feet from falling.*

Here is a twofold use of this experience, one to settle his confidence on God, another to praise God for the experience of so great a delivery. *Whence learn,* 1. The general use of all the experiences of Gods favour which we finde, is the strengthening of our faith in God, as here we are taught. 2. Albeit trouble and tentations do not overcome our faith, yet they may and usually do perturbe, if not the peace of our conscience, yet at least the peace of our minde, and sometimes the peace of both: for, *O my soul, returne to thy rest,* imports a disquieting of him from his rest. 3. As we should study not only to lay hold on God by faith, but also to rest and acquiesce in his love and truth confidently: so should we take advantage of every fresh experience

of

of Gods favour whereby we encourage our ſelves to relie upon Gods grace and mercy, as here the Pſalmiſt doth: *Return unto thy reſt, O my ſoul, for the Lord hath dealt bountifully with thee.* 4. Meditation of Gods goodneſſe to us, and ſpeaking of it in the third perſon, is a ready way to bring us unto nearer acceſſe unto God, and to ſpeak unto his Majeſty in the ſecond perſon, as here we ſee: *For thou haſt delivered my ſoul from death,* ſaith he, directing his ſpeech to God. 5. When outward trouble and inward tentations do ſet upon a ſoul at one time, when men do ſhew their wrath, and God hideth his face, it is a ſad condition, able to draw tears from the ſtouteſt heart, and to put him in hazard of ſinning and in perill to periſh: *Thou haſt delivered my ſoul from death, mine eyes from tears, and my feet from falling.* 6. As an humble and ſenſible ſoul will pack up many troubles joyned together in one, ſo a thankfull ſoul will branch one mercy out in ſundry particular branches, as here the Pſalmiſt diſtinguiſheth, the delivery *of his ſoul from death, of his eyes from teares, and of his feet from falling.*

Verſ 9. *I will walk before the LORD, in the land of the living.*

The ſecond engagement by way of thankfulneſſe, is unto a more holy way of walking with God, whereunto as his faith made him confident, that he ſhould attain, *v.* 10. ſo his recovery from deſperation made him a debtor to purſue the duty, *v.* 11. and a debtor in ſo high a meaſure, as he knew not how to be thankfull, *v.* 12.

From his hopefull engagement to a holy carriage before God and his Church; *Learn,* 1. It is a good uſe of experiences of Gods goodneſſe unto us, to engage and oblige our ſelves to a more ſure and holy ordering of our wayes as the Pſalmiſt did: *I will walk before the Lord.* 2. As the time of our life is the proper opportunity of ſhewing our thankfulneſſe to God, ſo the viſible Church is the fitteſt ſociety we can live in for expreſſing our thankfulneſſe: for while we are living, and living among the godly (beſide whoſe ſociety the reſt of the world is as a company of dead corpſes) we have time and place of manifeſting our obedience unto God: *I will walk before the Lord in the land of the living.* 3. As a ſincere converſation ſtirs God and men to be witneſſes unto it, ſo ſhould the upright ſervant of God

God ſtudy to approve himſelf to both, as the Pſalmiſt doth: *I will walk before the Lord, in the land of the living.*

Ver. 10. *I believed, therefore have I ſpoken: I was greatly afflicted.*

11. *I ſaid in my haſt, All men are liars.*

12. *What ſhall I render unto the* LORD *for all his benefits towards me?*

He addeth motives unto this his confident and hopeful engagement. *Whence learn.* 1. Faith giveth boldneſſe to promiſe to our ſelves, and of our ſelves, what the Lords Word doth give warrant for: *I believed, therefore have I ſpoken.* 2. Faith is our ſureſt holding of Gods bleſſings, more ſure then preſent ſenſe, or experience paſt, or begun profeſſion; for all thoſe may be interrupted and overclouded, but faith laying hold on Gods Word, holds faſt, when all things elſe do fail: *I believed, therefore have I ſpoken.* 3. Our comfort, confidence, and quietneſſe, and delivery are ſo much the ſweeter, as heavy troubles and tentations have gone before them, as here the engagement is more chearful, and confidence more precious, *Becauſe* (ſaith he) *I was greatly afflicted*: and more ſpecially, *I ſaid in my haſt, All men are liars*; which if we take it of *David*, doth ſhew that he doubted of the performance of the promiſe of the Kingdome made in Gods Name to him by *Samuel*, and therefore was ſo much the more comforted, when he ſaw the truth of it appear again. 4. The Servants of God do not ſtick to confeſſe their faults and infirmities unto their own ſhame, when thereby God may be glorified; as here the Pſalmiſt ſaith, *I ſaid in my haſt, &c.* 5. Miſ-belief may ſometimes ſo farre prevaile, as it may ſeem to reigne, and as a Judge to ſit down, and give out decrees: *I ſaid in my haſte*; that is, I gave it forth as a concluſion or decree. 6. As haſtineſſe is the proper companion of miſ-belief, ſo it cannot endure long in a believer, but only during the time of an inconſiderate paſſion, and fit of tentation: *I ſaid in my haſte.* 7. When miſ-belief dares not directly vent it ſelfe againſt God, or Gods expreſſe Word, it falls to quarrel with the meſſenger, and his fidelity in his commiſſion; *I ſaid in my haſte, All men are liars.* 8. He that ſeeth Gods benefits rightly, ſhall

ſee

see himself unable to give thanks as becomes him, and shall be forced to say, *What shall I render unto the Lord?* Yea, one benefit well considered, shall call to minde many by-past and present with it, many other present mercies, as this one delivery maketh the Psalmist say, *What shall I render to the Lord for all his benefits towards me?* 9. The seen impossibility to render due thanks and praise to God for his mercies to us, should not hinder us, but rather stirre us up to aime at the duty, as we are enabled, as here it doth the Psalmist.

Ver. 13. *I will take the cup of salvation: and call upon the Name of the LORD.*

14. *I will pay my vowes unto the LORD, now in the presence of all his people.*

The third engagement is unto expresse praising of God, before the Congregation, as he had vowed, *v.* 13, 14. the reason whereof is given, *v.* 15, 16. and the engagement repeated, *v.* 17, 18, 19.

In his promising to pay his vows, and to give thanks publickly, he alluded to the forme of the Levitical ceremony, used in drink-offerings, as 1 *Cor.* 10. 16. *Whence learn,* 1. All that we can do when God hath bestowed upon us all that can be desired, is to acknowledg the goodnesse of God, and to thank him for it; and this also must be presented unto God by our High Priest Jesus Christ, and so it is accepted: *I will take the cup of salvation*: or, I will take the cup of blessing, and thanksgiving for salvation granted to me for the true sacrifices sake. 2. It is reckoned by God as a point of thankfulnesse for benefits already received, to come to God, and seek yet more benefits of him, as our need requireth, as here we see: *I will take the cup of salvation, and call upon the Name of the Lord.* 3. In time of straits it is lawful for strengthening of our faith, and to tie us the more firmly to give thanks unto God, to make a vow to God that we will praise him, provided we vow nothing but what God doth allow, and provided we do not intend to put an obligation upon God to help us by that meanes; as here, *I will pay my vowes unto the Lord, now in presence of all his people.* 4. When a lawful vow is made, we should be mindeful to performe it truly, as the Psalmists example here teacheth us.

Ver. 15.

Ver. 15. *Precious in the ſight of the* LORD, *is the death of his Saints.*

16. *O* LORD, *truly I* am *thy ſervant, I* am *thy ſervant,* and *the ſonne of thy handmaid: thou haſt looſed my bonds.*

The motives of this engagement are: firſt, becauſe God eſteemeth much of the blood of his ſervants, *v.* 15. Next, becauſe God had uſed him as one of his own family, and made him as a free-born child; to be ſet at liberty from the bondage he was in, *v.* 16. *Whence learn,* 1. Gods children are, and ſhould ſtudy to be more and more good, merciful, and meek: for thus much doth the word *Saints* in the Original ſignifie. 2. Albeit the Lords children are very precious in his eyes, yet will he put them to ſufferings, and hazard of life, but lets them not be killed, except he ſees it for his own honour, and theirs alſo; and in that caſe, howſoever the world ſhall eſteem of their death, yet ſhall it be deare and precious in Gods eyes: *Precious in the eyes of the Lord is the death of his Saints.* 3. What eſtimation God manifeſteth himſelf to have of any of his Saints, he hath the ſame eſtimation of all; and what proof he giveth of his eſtimation of them, in the preſervation of any one of them in time of their danger and ſuffering, it may ſerve to clear his care of all: for the Pſalmiſt intending to praiſe God for the care he had of him, draweth up the praiſe with reſpect to all the Saints: *Precious in the ſight of the Lord, is the death of his Saints,* without exception. 4. What priviledges we do believe to belong to Gods children, we may and ſhould apply them to our ſelves, as the Pſalmiſt doth here; after the general doctrine of Gods eſtimation of his Saints, he ſubjoyneth and aſſumeth to himſelfe in particular, ſaying, *O Lord, truly I am thy ſervant.* 5. He who feareth, or doubteth to apply the priviledges of Gods children to himſelfe under ſome higher title, may and ſhould apply it to himſelfe under ſome other title more ſuitable to his condition and meaſure: as here, albeit the Pſalmiſt doth not ſay, *O Lord, I am a Saint,* yet he ſaith it in ſubſtance, in a more humble-like title, *O Lord, I am thy ſervant, and the ſon of thine handmaide;* that is, a born ſervant within the houſe, as the childe of the bond-maide under the Law, was born a bond-ſervant

to

to the Master of the family. 6. How unworthy soever we finde our selves of the meanest stiles of the Lords children, yet must we joyne our selves to that number under some title, and not suffer our selves to be put out of that Society, as here the Psalmist, albeit conscious to his own unworthinesse and infirmity in service, yet being conscious also to an honest purpose, and endeavor to serve God, doth aver and assert his interest in God as a servant, and doubleth and trebleth the asseveration: *Truly I am thy servant*; and again, *I am thy servant*; and the third time, *The son of thine handmaid*; because borne within the visible Church, a child of the Covenant, claiming right unto Gods family by it. 7. Albeit we can speak little of our doing service unto God, yet if we can speak of Gods doing to us and for us, as for his own children, delivering us from the *bonds of sin*, Satan, Hell, and hellish torments of conscience, we shall prove the point of our interest in God, as here the Psalmist, for proof that his death was precious in Gods eyes, and that he was cared for as a child of the family, saith, *Thou hast loosed my bonds*, and so he proveth his point.

Ver. 17 *I will offer to thee the Sacrifice of thanksgiving, and will call upon the Name of the LORD.*

18. *I will pay my vows unto the LORD, now in the presence of all his people:*

19. *In the courts of the LORDS house, in the midst of thee, O Jerusalem. Praise ye the LORD.*

He repeateth the third engagement unto solemn praising of God, and with this also, the first engagement unto dependance on God, by worshipping and invocating of his Name. *Whence learn*, 1. Believers in the Church of *Israel* before Christ, did not rest upon the external Ceremonies, but did look through them to the spiritual intent and signification of the ceremonies: for moral and spiritual service is here promised by the Psalmist; *I will offer to thee the Sacrifice of thanksgiving, and will call upon the Name of the Lord.* 2. Believers in the Church of *Israel* knew that even no moral service, nor spiritual service was acceptable to God, except through the intercession, suffering and oblation of Christ, signified by the Sacrifices, for

therefore doth he call his praising of God *a Sacrifice*; *I will offer unto thee the Sacrifice of thanksgiving.* 3. The promises and vowes of the sincere servant of God should not be fleeting motions, and rash expressions, but resolute and fixed purposes of the heart, which a man need not repent or alter, as the repearing of the former encouragement here doth teach us: *I will pay my vowes, &c.* is repeated in the same words. 4. Publick Assemblies of Gods people, and places to meet in are needful, that by this meanes God may be more solemnly glorified, and his people edified and strengthened in the service of God, and profession of his truth: *I will pay my vowes in the Courts of the Lords house, in the midst of thee, O Jerusalem.* 5. When a man hath said all he can for Gods praise, he must acknowledge that Gods praise is a work which requireth more hands then his owne to lift at such a weighty sacrifice; for this doth the Prophets example teach us, closing this Psalm with *Praise ye the Lord.*

PSAL. CXVII.

Ver. 1. O *Praise the LORD all ye Nations; praise him all ye people.*

2. *For his merciful kindnesse is great towards us: and the truth of the LORD* endureth *for ever. Praise ye the LORD.*

THis Psalm is an exhortation to the Gentiles to praise God, v. 1. for his mercy and truth towards his people, ver. 2. *Whence learn,* 1. In Gods worship it is not always necessary to be long; few words sometime say what is sufficient, as this short Psalme giveth us to understand. 2. The Conversion of the Gentiles was foreseen and foretold long before the Jewes were rejected, as this exhortation directed unto them, and prophesying of their praising of God doth give evidence. 3. Invitation of any to the fellowship of Gods worship, and in special unto praise and thanksgiving, is an invitation of them to renounce their sinfu

sinful course, and to subject themselves unto God in Christ, and to embrace the offer of his grace, that so they may joyn with the Church in the song of praises, for all the Nations are invited to come unto the Society of the Church in these words; *O praise the Lord all ye Nations.* 4. Yea, this invitation of all the Nations to praise God set downe in Scripture, is a Prophecy which was to take effect in all the elect Gentiles in all Nations; for so reasoneth the Apostle, *Rom.* 15. 11. from this place, *Praise him all ye people.* 5. Albeit there be matter of praise unto God in himself, though we should not be partakers of any benefit from him, yet the Lord doth give his people cause to praise him for favours to them in their own particular: *For his mercifull kindnesse is great toward us.* 6. There is no lesse reason to praise God for what he hath promised, then for what he hath given already: *For the truth of the Lord endureth for ever*, is made a reason of his praise. 7. As Gods kindnesse and truth are the pillars of our salvation, so also are they the matter of our praise, which alwayes go together, and run in the same channel toward the same persons, and do run abundantly and for ever together; *His kindnesse is great towards us, and the truth of the Lord endureth for ever.* 8. All they who fear God, are bound to praise God: *Praise ye the Lord.*

PSALM CXVIII.

THE Psalmist in this thanksgiving for bringing him so wonderfully to the Kingdome, propheseth in this Psalm of Christs troubles by his enemies, and of his victories over them, both in his own person, and in his mystical body. This Psalm hath respect unto Christ and his Church, that whatsoever shadow of these things may be found in *David*, the substance and accomplishment of all things herein contained, are to be found most clearly and fully in Christs wrastling with his enemies, and his triumphing over them for the comfort of the church, and glory of the Father: and this the church of Israel did perceive and acknowledge, as appeareth by their acclamation taken out of this Psalme, and made to Christ at his coming into Jerusalem, as King riding, and by

Christs interpretation, and appropriating of it unto himselfe, *Mat.*21.9.15,42. For this cause also the Psalmist doth not prefix his name unto this Psalm, whatsoever might be fit for his particular experience in it, but leaveth it to run the more clearly and directly toward the Messiah, or Christ, who is here mainly intended.

The Psalm may be divided into three parts. In the first, the Psalmist, and Christ represented by him, exhorteth the Church to praise God, and giveth sundry reasons for it, unto *v.* 14. In the second, he reneweth the Song of Gods praise, and giveth new reasons for the same, to *ver.*19. In the third, Christs triumph is set down; wherein he goeth into the Temple and solemn Assembly of the Church: and here Christ by his rejoycing stirreth up the Church to rejoyce, and the church giveth acclamation to him as their Lord and King, and all the company do rejoice together, and Priests and people stir up one another to praise the Lord, unto the end of the Psalm.

Ver. 1. O *Give thanks unto the* LORD, *for he is good, because his mercy* endureth *for ever.*

2. *Let Israel now say, that his mercy* endureth *for ever.*

3. *Let the house of Aaron now say, that his mercy* endureth *for ever.*

4. *Let them now that fear the* LORD *say, that his mercy* endureth *for ever.*

The exhortation is unto the visible Church in general, to thank God for his everlasting mercy, and to the house of *Aaron*, and to those that fear God more specially, to praise him for that same cause. *Whence learn*, 1. Upon all occasions we ought to glorifie God, and stir up others to do so, especially when we consider what God doth for the Kingdom of Christ; and here let us say, *O give thanks unto the Lord.* 2. Albeit the wisdom, power and justice of God, be glorious matter of praising of him, yet none can heartily glorifie him for these reasons, till they first

have

have experience of the ſweetneſſe of his goodneſſe and mercy; *Give thanks, for he is good, for his mercy endureth for ever.* 3. Such as are partakers of the goodneſs which is purchaſed by Chriſt, may lay hold on everlaſting mercies, and give thanks for thoſe, *Becauſe his mercy endureth for ever.* 4. Albeit all the Elect have intereſt in Gods praiſe, for mercies purchaſed by Chriſt unto them, yet the Elect of *Iſrael* have the firſt room in the Song: for Chriſt is firſt promiſed to them, and came of them according to the fleſh, and will be moſt marvellous about them: *Let Iſrael now ſay, that his mercy endureth for ever.* 5. Men who have more gifts, higher place, and in ſpecial they who are Miniſters of Gods houſe, ſhould go before others in glorifying Gods mercy manifeſted in Chriſt: *Let the houſe of Aaron now ſay, that his mercy endureth for ever.* 6. Whatſoever others do, ſuch as worſhip God in their ſpirits ſincerely, ſhould let forth their thankfulneſſe for Gods grace manifeſted to them through Chriſt; *Let them now that fear the Lord ſay, that his mercy endureth for ever.* 7. As the ſalvation of the Elect is one, and the love of God to them one, ſo ſhould their ſong be one; as here four ſeveral times it is ſaid, *His mercy endureth for ever.* 8. Chriſt being come at length into the world, in the fulneſſe of time, and having ended his ſufferings, and entred into his Kingdome, notwithſtanding all the provocations of men to move God to cut ſhort this mercy, hath given proof once for all of his everlaſting goodneſſe and mercy: therefore is it ſaid, *Let Iſrael now, Let Aaron now, Let them that fear God now, ſay, that his mercy endureth for ever.* And this is one reaſon of his praiſes.

Ver. 5. *I called upon the LORD in diſtreſſe: the LORD anſwered me,* and ſet me *in a large place.*

Another reaſon of this thankſgiving is, the Pſalmiſts experience, repreſenting Chriſts ſuffering and victory, he called to God and was delivered. *Whence learn,* 1. As the deliverance which *David* had out of his troubles, was a reaſon of joy to all the Kingdom of *Iſrael*, becauſe of the benefits which they enjoyed under his Government: ſo the deliverance which Chriſt had out of his ſufferings, is a reaſon of joy, thankſgiving, and

glorifying God to all his subjects: *I called upon the Lord in distresse, he answered me, and set me in a large place.* 2. Albeit the Lord do bring his children into straits, yet he will not leave them in distresse, but will bring them forth into a large place, as this experience of the Psalmist, and of Christ our Head, both distressed and delivered for our sake, doth give assurance. 3. The distresse of the Lords children is not so bitter, as the delivery and enlargement out of it is sweet: *For he answered me, and set me in a large place*, is here the matter of victorious joy, and of Gods high praises. 4. Delivery out of any great danger, is a matter of glorifying God, especially when it is the returne of Prayer, as here; *I called on the Lord, and he answered me, &c.*

Ver. 6. *The LORD is on my side, I will not fear: what can man do unto me?*

7. *The LORD taketh my part with them that help me: therefore shall I see* my desire *upon them that hate me.*

A third reason of praise is, because the Psalmist hath by this experience received such confirmation of Gods respect to him, as made him fearlesse for time to come, and assured of the overthrow of his enemies. *Whence learn*, 1. Experience of hearing our prayer should confirme us about Gods friendship: as here from his late experience he draweth this Conclusion; *The Lord is on my side.* 2. Gods favor and friendship believed should free us from the fear of men: *The Lord is on my side, I will not fear.* 3. Albeit the power of man be an ordinary tentation to divert the godly from their duty, yet when Gods favour and displeasure are well weighed, and compared with mans hatred and favour, it shall be found to be but little which mans either terror or allurement can do, as this Interrogation speaketh; *What can man do unto me?* 4. Faith obtaineth more good by deliveries, then it findeth hurt by assaults: and then is true faith victorious, when Gods friendship is opposed to whatsoever the wrath of the creature can do, as here is seen. 5. Albeit we have gotten some notable victories against our enemies, yet we must know our warfare is not ended: for

so

so much doth the Psalmist insinuate, when he goeth to make party against his enemies; *The Lord is on my side, the Lord taketh my part.* 6. Albeit the Lords people do not despise means and helpers, yet they rely not on them, but on Gods help, who can blesse the meanes: *The Lord taketh my part with them that help me.* 7. Faith in its own victory by Gods assistance, seeth also the overthrow of the adversaries; *The Lord taketh my part, therefore I shall see my desire on them that hate me.* 8. Many good uses may a believer make of one benefit, one victory, one experience, as here the Psalmist doth, he confirmeth himself in his reconciliation and friendship with God, he encourageth himself against dangers to come, he exalteth God, and putteth down to naught the hatred and favour of man, he resolveth to use means, and to expect the blessing from God, with other sundry good uses which follow hereafter.

Ver. 8. *It is better to trust in the* LORD, *then to put confidence in man.*

9 *It is better to trust in the* LORD, *then to put confidence in Princes.*

A fourth reason of praise and thanks unto God, is for blessing the course of faith, and making it better then the course of policy or carnal reason. *Whence learn,* 1. As faith gathereth strength, when it seeth what blessing doth follow on believing, so God getteth praise by blessing the obedience of faith: *It is better to trust in the Lord, then to put confidence in men.* 2. Such as believe in God, in whatsoever mean condition they may be, are in better case then the minions of Kings, who lean only to mens favour, and time will prove this to be true; *That it is better to trust in the Lord, then to put confidence in Princes.*

Ver. 10. *All Nations compassed me about: but in the Name of the* LORD *will I destroy them.*

11. *They compassed me about, yea, they compassed me about:* but *in the Name of the* LORD, *I will destroy them.*

12. *They compassed me about like bees, they are quenched as the fire of thornes: for in the Name of the* LORD *I will destroy them.*

A fifth reason of thanks unto God, is *Davids* victory in the type, and Christs victory signified, begun and made sure to be perfected over a world of adversaries. *Whence learn,* 1. Many adversaries had *David,* but Christ hath more; for all the world are deadly adversaries to him, *All Nations compassed me about.* 2. The Church and Kingdome of Christ hath neither power to defend it self, nor way in this world to escape from its enemies; *All Nations compassed me about,* is thrice expressed. 3. Christs enemies are so despiteful, that in fighting against his Kingdome, they regard not what become of themselves, so be they may hurt his people; but as the Bee undoeth her selfe in stinging, and loseth her life or her power with her sting, so do they; *They compassed me about like Bees.* 4. All that the enemies of Christs Church can do against his people, is but to trouble them externally, their wounds are like the sting of a Bee, that is, unto pain and swelling, and a short trouble only, but are not deadly: *They compassed me about like Bees.* 5. The power whereby victory is obtained over the enemies of Christ and his people, is meerly divine, even the Omnipotency of the Godhead of our Lord, who fighteth all his own battels and ours: *In the Name of the Lord I will destroy them,* thrice expressed. 6. Particular victories now and then, do give ground of hope of complete victory over all enemies; for Christ hath undertaken here to destroy them all; *In the Name of the Lord I will destroy them.* 7. The rejoycing of the enemies, and the putting forth of their malice against the Church, is but for a short time, and all to destroy themselves; *They are quenched as the fire of thornes.*

Ver. 13. *Thou hast thrust sore at me, that I might fall: but the* LORD *hath helped me.*

A sixth reason of thanks, is, for delivery to Christ Mystical, from the chief ruler of the adverse powers; that is, from Satan. *Whence learn,* 1. Whosoever be the instruments of persecution

of

of Christ in his members, Satan is the prime Agent, the Captain of these cursed souldiers: for toward him mainly is this speech directed; *Thou hast thrust sore at me.* 2. The aim of Satan in his opposition unto the Church, is to drive them from their station which they have by faith in God, that they may despair and sin: *Thou hast thrust sore at me that I might fall.* 3. How weak soever the Lords persecuted children are, when Satan raiseth persecution against them, and driveth his darts at them, yet doth he not prevail, because God assisteth them; *But the Lord helped me.* 4. The Lords servants being assisted in their trials, shall have such deliverances, as shall give them reason to insult, time out of minde, over Satan and all their enemies, as here the Psalmist, as a type and souldier of Christ, and Christ our Chiefetain doth.

Ver. 14. *The LORD is my strength and Song: and is become my salvation.*

This we make the second part of the Psalme, wherein the song of praise and thanksgiving is renewed, and four new reasons are added: And first, he giveth all the glory of his victory unto God his strength and salvation. *Whence learn,* 1. As humane strength is not sufficient to overcome Satan, so must the wrastler be emptied of the conceit of his own abilities, and betake himself unto God, as the compleat furnisher of him, as this example doth teach us. 2. He that hath renounced confidence in created strength, and hath betaken himself unto Gods furniture promised in his Word, shall have cause to sing, *The Lord is my strength and song.* 3. Experimental proof of the truth of Gods promises, is a new impression of believed truth, and a new taking up of it, which maketh a man say, I perceive of a truth that God is such as he calleth himself; *He is become my salvation,* doth import so much: and this is the first reason of his renewed song.

Ver. 15 *The voice of rejoycing, and salvation is in the tabernacles of the righteous: the right hand of the LORD doth valiantly.*

16 *The*

16. *The right hand of the* LORD *is exalted: the right hand of the* LORD *doth valiantly.*

The second reason is from the joy which cometh to the justified through faith in Christ, for the certainty of their salvation purchased by his sufferings and bonds. *Whence learn,* 1. Such as believe in Christ, and do endeavour new obedience, as they are the persons to whom Christ hath purchased salvation, so shall they finde the joy of the purchase, and acknowledge it to Gods glory: *The voice of rejoycing and salvation is in the tabernacles of the righteous.* 2. Albeit the righteous be pilgrims and have no setled dwelling place, yet is their pilgrimage and private tabernacles made refreshful to them by the joy of their salvation; *The voice of rejoycing and salvation is in the tabernacles of the righteous.* 3. The matter of the joy of the righteous, is the sight of Gods power employed for their safety, and victoriously working out their salvation and his own glory; *The right hand of the Lord doth valiantly; the right hand of the Lord is exalted; The right hand of the Lord doth valiantly.*

Ver. 17. *I shall not die, but live: and declare the works of the* LORD.

The third reason of thanksgiving, is assurance of compleat victory, and imployment of all gifts given to him in Gods service. *Whence learn,* 1. The believer may be assured, that death shall not prevent him, till he have ended his appointed service; and that as death had not dominion over Christ, so shall it not have lasting dominion over him; *I shall not die, but live: and declare the works of the Lord.* 2. To honour and praise God in this life, should be life to the believer, and dearer to him then his life, in regard he loveth this life, and the next also, mainly because he shall therein praise God: *I shall not die, but live, and declare the works of the Lord.*

Ver. 18. *The* LORD *hath chastened me sore: but he hath not given me over unto death.*

The

The fourth reason of thanksgiving is, the Lords moderating all chastisements so, as the Psalmist is not destroyed by them. *Whence learn*, 1. As Christ our Head was chastised for our peace, and tasted of death, but was not given over unto it: so his servants, albeit not exempted from chastisements, yet they shall not be destroyed by them; *The Lord hath chastened me sore, yet he hath not given me over to death*, saith the type of Christ, speaking history of himself, and prophesie of Christ. 2. The moderation of chastisements and salvation wrought by them, should swallow up the grief of them, and make them the matter of our Song, as here we are taught; *The Lord hath chastened me sore, yet he hath not given me over unto death*. 3. It is wisdome to observe the moderation of chastisements, as well as their sharpnesse and weight, and to remember that when adversaries do trouble us, and would destroy us, God is about only to correct us, and do us good: as here is observed.

Ver. 19. *Open to me the gates of righteousnesse: I will go into them, and will praise the* LORD.
20. *This is the gate of the* LORD, *into which the righteous shall enter.*

The third part of the Psalme, wherein is set down the royal triumph of the Psalmist, as the type of Christ; First, his marching up to the Sanctuary, v. 19, 20. Then, his beginning the Song of praise, and exhorting all the Church to rejoyce with him, v. 21, 22, 23, 24. Thirdly, the Churches acclamation to her triumphing King, v. 25, 26, 27. Fourthly the Psalmist as a type of Christ, glorifieth God reconciled by covenant to the church, and promise to praise him still, and closeth the Psalm with an exhortation to thanksgiving, as he began, v. 28, 29.

As for the first, the Psalmist as the type of Christ, commands to make way for his entring into the Lords Temple, and assembly of the Saints, where he may praise the Lord. *Whence learn*, 1. The place of Christs and the believers triumphing on the earth, is the Assembly of the church, and they who are touched with the feeling of Gods grace and salvation, have and should have a great desire to have God glorified in the holy Assemblies: *Open to me the gates of righteousnesse.* 2. As

the

the material Temple of *Jerusalem* was: so every visible Assembly of the Saints is the place where the righteousnesse of faith and obedience is to be preached, where the Saints are to be edified in the course of righteousnesse, and toward which the truly righteous have and should have great affection and desire to frequent and honour these meetings: *Open to me the gates of righteousnesse*, in which the righteous enter: *I will go into them.* 3. The exercise of the Church met together, is mainly to proclaim the Lords praise: *I will go into them, and praise the Lord.* 4. The Church-assembly is the convenient place, where the Lord and the righteous do meet; *This is the gate of the Lord, into which the righteous shall enter.* And this is the first part of the description of the triumph.

Ver. 21. *I will praise thee, for thou hast heard me, and art become my salvation.*

22. *The stone* which *the builders refused, is become the head-*stone *of the corner.*

23. *This is the LORDS doing: it is marvellous in our eyes.*

24. *This* is *the day* which *the LORD hath made: We will rejoyce and be glad in it.*

The second part of the description of the triumph, hath the song of the Psalmist, as the type of Christs song of praise, wherein he in his own name and in the name of all believers praiseth God for hearing of the intercession made for the Church, and for granting salvation to them. *Whence learn*, 1. The intercession of Christ, and the prayers also of the Saints put up in his Name, are all granted, and thereby God is greatly glorified: *I will praise thee, for thou hast heard me.* 2. The several victories of Christ, and of his militant members, are the fruits of Christs intercession, and evidence of salvation to his mystical members; *Thou hast heard me, and art become my salvation.* 3. As *David* the type, so Christ represented by him was first despised and set at nought by the chief Rulers, before he was exalted; for he was indeed that precious stone set at nought by men; *The stone which the builders refused.* 4. Men may have high place in the visible Church, who cannot take up Christ

when

when he sheweth himselfe, who have little skill to embrace Christ, and apply him to themselves or others, as the builders of the church, Priests, Scribes and Pharisees refused to acknowledge Christ so much as for a true member of the church; *He is that stone which the builders refused.* 5. Albeit men do misregard Christ offering himself in his doctrine and ordinances, yet he is the rock whereon the church is builded, the foundation whereupon to settle it, the corner-stone to hold the building compact together, and the head-stone of the corner for adorning and perfecting the building gloriously, *Matth.* 21. 9. 15. 42. *He is become the head-stone of the corner.* 6. In nothing more doth the wisdome, grace and power of God appear, then in the magnifying of Jesus Christ, and building of his church; *This is the work of the Lord.* 7. When the weakness of the church in her selfe, and the power of her manifold enemies, and the impediments of this work are looked upon, it is a wonder of wonders to see the going on of Gods work in it: *This is the work of the Lord, and it is marvellous in our eyes.* 8. Albeit there be no day which God hath not made, yet in the day of the manifestation of righteousnesse, and Life immortal through Christ, the time of the Gospel, and most specially the day of the resurrection of Christ from the dead, wherein Christ was declared victoriously the only begotten Sonne of God, is made a day of light and gladnesse to poor self-condemned sinners: *This is the day which the Lord hath made.* 9. Christ alloweth joy and gladnesse to every believer, and true member of his Church, and willeth them to glorifie God in this holy joy, wherein he will joyne with them; *We will rejoyce and be glad in it.*

Vet. 25. *Save now, I beseech thee O LORD: O LORD, I beseech thee, send now prosperity.*

26. *Blessed* be he *that cometh in the Name of the LORD: we have blessed you out of the house of the LORD.*

27. *God* is *the LORD which hath shewed us light, bind the Sacrifice with cords, even unto the hornes of the Altar.*

This

This is the third part of the triumph, wherein the church makes her Lord welcome, and congratulateth his victory, prayeth for a blessing upon his Kingdome, prophesieth of the blessings, and sets her selfe to offer the sacrifices of praise and thanksgiving unto God for it. *Where learn*, 1. As it is the duty, so it is the hearty desire of every believer to welcome Christ entring himself as our victorious Mediatour and King: for he is worthy, to whom *Hosanna* (as it is written, *Matth.* 21.) should be sung. 2. Where Christ cometh, salvation also and spiritual prosperity cometh, which was promised before, and shadowed forth in types: for, *Save now, I beseech thee, send now prosperity*, is a promising prayer. 3. Albeit Christ hath no need of our prayers, for advancing of his own Kingdome; yet will he have us to pray for his peoples sake, that his Kingdome may come, and will have all believers in testimony of their love to his honour, to draw the chariot of his triumph, that it may ride prosperously, saying, *Save now, I beseech thee, O Lord, send now prosperity.* 4. Christ is not come unsent into the world, but with commission to save his people from their sins; *He cometh in the Name of the Lord.* 5. Together with Christ all blessings do come, which every believer should heartily acknowledge and proclaim; *Blessed be he that cometh in the Name of the Lord.* 6. The Priests and Ministers of the Lord have warrant from the Lord to blesse all them that blesse Jesus Christ; for after the acclamation which the people give to Christ, the Ministers of the Lord pronounce the people (so many as do heartily receive him as their King) to be blessed: *We have blessed you* (say they to the people) *out of the house of the Lord.* 7. Comfort against all sin and misery, is brought unto the Church by Christ, and they who sate in darknesse, in him have seen a great light; which should be acknowledged, as here, *God is the Lord who hath shewen unto us light.* 8. As the Ministers of the Lord do preach that believers in Christ are blessed, so should they set them all on work, and themselves also with them, to expresse by all meanes their thankfulnesse to God for the great grace sent by him; *Binde the sacrifice with cords, even unto the horns of the Altar.*

Ver. 28. *Thou* art *my God, and I will praise thee: thou* art *my God, I will exalt thee.*

29. *O give thanks unto the* LORD, *for he* is *good*: *for his mercy* endureth *for ever.*

In the last place, the Psalmist, as a type of Christ, proclaimeth the covenant between the Father and Christ; and between God and himself in Christ, as a setled and ratified bargaine, and exhorteth the church to thanksgiving, as he began: As we take this for the speech of Christ triumphing in his church; *We learn*, 1. The Father and Christ, both before he was incarnate and after, do stand agreed in the covenant of Redemption: for Christ saith here to the Father, *Thou art my God.* 2. By vertue of the covenant of Redemption between God and Christ the Mediator, all sufferings and battels for the Elect are undertaken, and such deliverance given from all troubles, and victory over all enemies obtained, as the Mediatour is satisfied about it, and praiseth God: *Thou art my God, and I will praise thee*; and over againe, *Thou art my God, and I will exalt thee.* 3. By vertue of the Covenant of Redemption God is the believers God also, and ought to be praised, and more and more exalted in our hearts, and outwardly by us: for as Christ called God his Father, and our Father, his God and our God; so every one that do believe in him, may say to God, *Thou art my God, and I will praise thee; thou art my God, and I will exalt thee.* 4. The goodnesse of the Lord, in sending Christ a Saviour unto us, and the constancy of his mercy to us in him, calleth for everlasting praise and thanks unto God from us: *O give thanks unto the Lord, for he is good, for his mercy endureth for ever.*

PSAL.

PSALM CXIX.

WE read of no man who had more troubles and exercises of consciences, or greater vicissitude of changes outward and inward, or more frequent experiences of his owne weaknesse, witlesnesse and sinfulnesse, or of Gods merciful direction, consolation and deliverance, then *David*. This man did the Lord fit, by the immediate inspiration of the holy Ghost, for the edification of the Church, to expresse his exercises, and good deliverances from them all: and in this Psalm as in a bundle, he hath collected the summe of his holy meditations, and of the profitable uses which he made of the revealed Will of God in Scripture, in all the conditions wherein he was, to teach all the faithful after him, to have the Word of God in special regard, and to have respect unto it, as the only rule whereby they might finde direction, consolation and salvation, however matters went. To this end, for memories sake, he hath filled the Hebrew Alphabet with twenty two meditations, every one of them beginning with a several letter of the Alphabet, and every section having eight verses, beginning with the same letter, and every verse almost of every section under some expression, making mention of the Scripture.

The words wherein the Scripture, or revealed Will of God in Scripture, here is expressed, is one of these ten. 1. The *law* or *doctrine*, which signifieth the Lords Will to be taught of God, that all men should learn it. 2. Statutes, which signifieth, that this revealed Will of God containeth the duties which God hath appointed and prescribed for our rule. 3. *Precepts*, which signifie that this Will of God is imposed by the authority of our sovereign Law-giver. The fourth is *commands*, which signifieth that this revealed Will is committed unto our trust to be kept. The fifth, *testimonies*, which signifieth that this revealed Will of God doth testifie of our duty and our doings, whether conform or not to the Rule, and testifieth also what event may be expected by our believing or misbelieving, by our obedience or disobedience thereof. 6. *Judgements*, which signifieth the Scripture

Scripture to be Gods judicial decree, ordaining how our words, deeds and thoughts shall be ordered, what shall be the execution of his will answerable thereto. 7. *Oracle* or speech, because the Scripture proceedeth, as it were, from the mouth of God. 8. The *Word*, which signifieth Gods expounding his mind to us, as if he were speaking unto us. 9. The *way of God*, which signifieth the Lords giving direction for our several actions how we should walk, as by so many steps unto the Kingdom of Heaven. 10. *Righteousnesse*, which signifieth that the Word of God hath in it, the way how a man shall be justified, to wit by faith, and how a justified man should approve himself to God and man, as justified by faith; and that every son of wisdome, must and will justifie this Word of God, as the perfect Rule of righteousnesse.

ALEPH.

In the first Section he describeth the blessed men, to be only they who walk in the obedience of faith, as Gods Word prescribeth, *ver.* 1, 2, 3. and then he maketh application of this doctrine to himself, *ver.* 4, 5, 6, 7, 8.

Ver. 1. BLessed are *the undefiled in the way, who walk in the law of the* LORD.

2. *Blessed* are *they that keep his testimonies, and* that *seek him with the whole heart.*

3. *They also do no iniquity; they walk in his wayes.*

In the description of the truly blessed man; *Learn*, 1. This is the first lesson for direction of a mans life, to know wherein true blessednesse doth stand, and who is the blessed man; for the beginning of this Psalme with this doctrine insinuateth so much. 2. Albeit every man confusedly desireth happinesse, yet it is the property of the children of God, effectually and in earnest to seek true happinesse: as the description of the blessed man,

doth shew. 3. As the word of God only doth reveal true happinesse, and the way to it; so only they are blessed, who chuse the clear way of Gods Word to direct them to blessednesse, and do make conscience sincerely to put this doctrine in practice: *Blessed are the undefiled in the way, that walk in the Law of the Lord.* 4. God hath testified in his Word, how a man shall be pardoned of his sins, reconciled to God, and have right unto eternal life, to wit, by faith in the Messiah Jesus Christ, and blessed is the man who doth hold this way fast: *Blessed are they who keep his testimonies.* 5. The true believer of Gods testimonies, about the way of true blessednes, doth study to have communion with God, and to grow in the fellowship of his grace sincerely: *They seek the Lord with their whole heart.* 6. As the blessed man holds fast the Lords testimonies for reconciliation and communion with God, so he ordereth his conversation in the way which God in his Word hath prescribed, eschewing sin, and studying to please God; *They also do no iniquity*; that is, they are not workers of iniquity; *They walk in his way*; that is, they aim and endeavor to follow the course which God doth prescribe. 7. Albeit there be no man who sinneth not, yet such as do flee to Gods grace offered in Christ for daily pardon, and do set themselves to obey Gods directions set down in his Word, are esteemed to be no workers of iniquity; but men going homeward to God, howsoever clogged with infirmities; *They also do no iniquity*: How so? *They walk in his wayes.*

Ver. 4. *Thou hast commanded us to keep thy Precepts diligently.*

This doctrine the Psalmist applieth to himself, and first acknowledgeth his obligation to follow the direction of the Lord in the obedience of faith, *v.* 4. and then he wisheth to have grace to obey, *v.* 5, 6, 7. And thirdly, engageth himself to follow this course by promise and prayer, *v.* 8. From the acknowledgement of his obligation to obey Gods Word; *Learn*, 1. The doctrine of faith and obedience set downe in Scripture, is not left to our arbitrament, but is enjoyned unto us by divine authority: there is a command given forth unto us to believe in the Son of God, and a command to follow the duties of love

to God and man: *Thou hast commanded us to keep thy Precepts.* 2. Albeit the obedience of Gods Word, had no promise of reward; and albeit felicity were not proposed unto us, as the gracious reward of the obedience of faith; yet the very command it self, and the authority of God, should be a sufficient Motive unto it: which obligation as we should acknowledge; so should we subject our selves unto it, and say, *Thou hast commanded us to keep thy Precepts.* 3. Howsoever there be great weaknesse, even in reconciled soules, and albeit there be some strong reliques of corrupt nature in them, hindring them to do as they would, yet God will have them aiming to keep his precepts, diligently making conscience of all duties to God and man, of the smaller duties as well as of the greater, and that on all occasions, in all times, places and companies, with their best affection and strength; *Thou hast commanded us to keep thy Precepts diligently.*

Ver. 5. *O that my wayes were directed to keep thy statutes.*

6. *Then shall I not be ashamed, when I have respect unto all thy Commandments.*

7 *I will praise thee with uprightnesse of heart, when I shall have learned thy righteous judgements.*

The Psalmist wisheth to have grace to obey; 1. Because so he should not be ashamed nor disappointed of his hope, *ver.* 6. and also, so he should be enabled to glorifie and praise God more perfectly, *v.* 7. *Whence learn,* 1. The Commandments of God are not grievous to the honest heart: for albeit he be unable to do what he should, yet it is the desire of his heart to do what is commanded: *O that my wayes were directed to keep thy statutes,* is his hearty wish. 2. When we have received the general direction of Gods Word, we have need of the effectual direction of Gods Spirit to apply the Word rightly to our particular actions: *O that my wayes were directed,* saith he. 3. The holiest man is most sensible of his coming short in understanding, and of his weaknesse to keep Gods commands, and most desirous of Gods help, as this example teacheth us. 4. No man shall ever have cause to repent of a sincere endeavour to

obey Gods revealed will: for howsoever he may suffer hard things from men, and be mocked for his sincerity, yet shall he not be disappointed of his hopes, nor be confounded before God: *Then shall I not be ashamed, when I have respect to all thy Commands.* 5. Sincerity must aime at universal obedience: for to prefer to keep one command, and to be found a misregarder of other commands, is a matter of shame, and a mark of unsoundnesse: *For then shall I not be ashamed, when I have respect to all thy commands.* 6. As Gods Word and Commands are all righteous decrees in themselves, and unalterable by men; so are they seen to be such by those who know them best, *Even Gods righteous judgments.* 7. Men do praise God uprightly, only in that measure, that they are careful to frame their life to Gods Will: for honour given to God with the mouth, agreeth not with dishonour done to him in deeds in a mans life and conversation: *I will praise thee with uprightnesse of heart, when I have learned thy righteous judgments.* 8. Sound praises of God are the fruit of soundnes in piety and righteousnesse; and the holiest of Gods servants are but Scholers and Students in the knowledge and obedience of both: *I will praise thee with uprightnesse of heart, when I shall have learned thy righteous judgments.*

Ver. 8. *I will keep thy statutes: O forsake me not utterly.*

From his engagement to observe this course; *Learn*, 1. Albeit our resolutions and purposes have no strength of themselves, yet God requireth of us that we should with full purpose of heart cleave unto his service, and this course he will blesse, for so doth this practice teach us; *I will keep thy statutes*; that is, I resolve to aim at upright obedience of thy Word: for this is keeping of Gods statutes, to endeavour to obey them. 2. As he who is most upright in his resolution, is most diffident of his owne strength to performe his resolution: so is he also most earnest with God in prayer, to enable him to do as he resolveth, as this example doth teach us: *I will keep thy statutes, O forsake me not.* 3. Albeit no man can be exempted from temporal desertions, whereby his Christian graces may be tried, and his corruptions mortified, yet the believer may both pray and expect

fect, that he shall not be deserted; so as his faith should fail, and his course of obedience should be cut off: for so much doth this Prayer promise; *O forsake me not utterly.*

BETH.

In this Section, first he propounds this doctrine, The word of God is the only rule and effectual Instrument of renewing and sanctifying of an unrenewed man: and the only way to find the efficacy of the Word, is to study to conform a mans mind, will and actions thereunto, *v.* 1. And then in the next place, to the end he may teach men to make use of this doctrine by his example, he sheweth the sincerity of his own endeavor, by seven evidences in the seven following verses.

Ver. 9. *Wherewithal shall a young man cleanse his way? by taking heed* thereto *according to thy Word.*

In the Doctrine about the means of Regeneration and Reformation of life; *Learn*, 1. As all men are from the birth polluted with sin, so should they early and timously be sensible of this evil, and seek for the remedy of the running issues of sin: for here it is presupposed, *That a young man should cleanse his way.* 2. Seeing death is uncertain, and sin groweth stronger through custom; seeing justice is the more provoked, the longer men shall continue in sin; seeing no age is fitter to serve Satan then youth, being enclined to take liberty to be headstrong, self-willed, and given to despise grave admonition, and no age hath more excuses to continue in sin to its own perdition, therefore no age hath more need of remedy from God then youth hath, and this is imported in the question, *Wherewith shall a young man cleanse his way?* 3. Seeing youth is loose, inconsiderate and unattentive; seeing the way of obedience is slippery, and many by-paths are offered to the way-faring man; seeing danger of perishing is great, and many are the enemies of mans salvation

who are alwayes seeking whom they may devour, and seeing no reconciliation can be made with God, no forgiveness of sin can be obtained, no solid sanctification and salvation can be had, except the Word of God be held for the only rule of direction of faith and conversation: therefore no means can be, *To cleanse the young mans way, but by taking heed thereto, according to thy Word.*

Vers. 10. *With my whole heart have I sought thee: O let me not wander from thy Commandments.*

After he hath set down the rule of a young mans conversion and conversation, he offereth himself as an example to follow this rule: and here are the first and second evidences of his sincerity in aiming at this way; The first is, the conscience of his upright seeking of God: and the second evidence, is, his prayer to be preserved from wandring from the way of Gods obedience. *Whence learne,* 1. The sight of what others have attained unto, is a great encouragement to young Scholers in Gods school: for to encourage the young man, the Psalmist sheweth here his own profiting in his study. 2. Sensiblenesse of a mans own imperfections, sins and dangers, and seeking in unto God All-sufficient for relief of sin and misery, and for a daily more and more neer communion with God, is a mark of sincerity in Religion; *With my whole heart have I sought thee.* 3. The more experience a man hath in the wayes of God, the more sensible is he of his own readines to wander insensibly, by ignorance and unadvertancy from the wayes of God; but the young souldier dares run hazards, ride into his adversaries camp, and talk with tentations, being confident he cannot easily go wrong, he is not so feared, as *David* here, crying, *O let me not wander.* 4. To be diffident of our own wit and strength, and to depend upon God, instantly praying to be kept in, and recalled from wandring, proveth the sincerity of the purpose of holinesse: *O let me not wander from thy Commandments.* 5. The going on of the believer in the course of obedience, and his living the life of God, is not from what he hath received before, but must flow from present influence of grace, sustaining what was given before, and from grace furnishing fresh supply

drawn

draw forth by prayer; as this prayer, *O let me not wander*, doth testifie.

Ver. 11. *Thy word have I hid in my heart: that I may not sin against thee.*

The third evidence of his sincere endeavour to cleanse his way, by taking heed thereto according to his Word, is, the laying up of the Word by faith in his heart; *Whence learn*, 1. It is not sufficient to have the Word of God in brain-knowledge, and common memory, for not wit and memory, but the heart is the chest to keep it in: *I hid thy Word in my heart.* 2. Seeing it is impossible to keep sin out of the heart voide of the Word of God, it is necessary for the servant of God to lay up the Lords Word in his heart by faith and honest affection to it: *Thy Word have I hid in my heart, That I should not sin against thee.* 3. It is a proof of our sincere endeavour to profit by the Word of God in the course of sanctification, to be careful that we let not the Word of God slide from us, that we be not spoiled of it by feare of men, or force of tentation: that we be not deceived by Satans wiles, that we suffer it not to go by our negligence and forgetfulnesse of it, and that we be carefull to approve our selves to God, in our love to the Lords Word, and estimation of it, as of a most precious Jewel, as here we see; *Thy Word have I hid in my heart, that I should not sin against thee.*

Ver. 12. *Blessed art thou, O LORD: teach me thy statutes.*

A fourth evidence of his sincerity, in making use of the Word of God, is his blessing God for the knowledge he hath received of it, joyned with prayer for encreasing the measure thereof. *Whence learn*, 1. It is a mark of sincerity of obedience, to be thankful for what measure we have received, and to be seeking to encrease, as young birds receive their food and cry for more: *Blessed art thou, O Lord: teach me thy statutes.* 2. Beside all external teaching, we have need of inward and effectual teaching from God, to make knowledge lively and fruitful; *Teach me*

thy statutes. 3. The goodnes of God, and his readinesse to blesse more and more, is a ground of encouragement to seek a greater measure of his blessing; *Blessed art thou, O Lord; teach me thy Statutes.*

Ver. 13. *With my lips have I declared all the judgments of thy mouth.*

A fifth evidence of his sincere endeavour to make use of Gods Word, is his care to edifie others, and glorifie God by the knowledg and experience which he had of it. *Whence learn,* 1. The revealed will of God in Scripture should be the matter of our speech and conference with others; *With my lips have I declared all the judgments of thy mouth.* 2. The word of God in Scripture should be looked upon as the sentence of the supreme Judg, uncontrollable and unalterable by any creature, and whereby men must judg of all truth, and look to be judged by it: for therefore is it called, *The judgment of his mouth.* 3. As the conscience of communicating of our knowledg and our spiritual gifts is a means of encouragement to seek a greater measure, so it is an evidence of the sincerity and fruitfulnesse of what knowledge we have; *Teach me thy statutes, with my lips have I declared all the judgments of thy mouth.*

Ver. 14. *I have rejoyced in the way of thy testimonies, as* much as *in all riches.*

The sixth evidence of his sincere endeavour to conform his way to Gods Word, is his joy in Gods service. *Whence learn,* 1. Delight in Gods service and worship, is a mark of sincere obedience of his Word: *I have rejoyced in the way of thy testimonies.* 2. Spiritual joy in spiritual objects far exceedeth any joy in worldly possessions; *I have rejoyced in the way of thy testimonies, more then in all riches.* 3. It is a most sure joy, which ariseth from the conscience of practical obedience, and not from contemplation only; *I have rejoyced in the way of thy testimonies.*

Ver.

Ver. 15. *I will meditate in thy Precepts: and have respect unto thy wayes.*
16. *I will delight my self in thy statutes: I will not forget thy Word.*

The seventh evidence of his sincere endeavour to conforme his way unto Gods Word, is his engagement to set his heart toward Gods word in time to come, and not to rest upon any thing already past and done. *Whence learn,* 1. Sincerity of our obedience present and past, is proved best, by joyning of our hearty resolution and purpose to go on for time to come: *I have rejoyced, I will meditate, I will delight in thy statutes.* 2. It is a profitable meanes to grow in grace, to meditate on Gods Word; *I will meditate on thy Precepts.* 3. Meditation is then fruitful, when in our conversation we have respect to the wayes of God set down in his Word, whereupon we have meditated; *I will have respect unto thy wayes.* 4. In meditation on the Word, and endeavour to make use of it in our life, we will easily wax weary, except we make this course our delight; *I will delight my selfe in thy statutes.* 5. Meditation will faile and delectation will wax cold, except the Word be treasured up in a sanctified memory: *I will not forget thy Word.* Thus a copy is cast for a young man to cleanse his way, and to make his life comfortable.

GIMEL.

In this section he prayeth the Lord for continuance of his life, that he may have occasion of further service, which he desireth may be done by him, and for this end also he prayeth, that he may have a deeper insight in the mysteries of Gods Word, v. 17, 18. And these two petitions he presseth by three reasons, v. 19, 20, 21. He prayeth also for clearing of his innocency, and for removing reproach from him, for other three reasons, v. 22, 23, 24.

Ver.

Ver. 17. *Deal bountifully with thy servant*, that *I may live, and keep thy word.*

18. *Open thou mine eyes, that I may behold wondrous things out of thy law.*

From the first two petitions 3 *Learn*, 1. As lengthening of life is the good gift of God in it self, and no small benefit to the man who purposeth to employ it well: so life may be lawfully prayed for: *Deal bountifully with thy servant, that I may live.* 2. As the end of our life should be, that God may be served: so life should not be desired nor loved, except for that end, but willingly laid down, rather then we should forsake his command: *Deal bountifully with thy servant, that I may live and keep thy Word.* 3. A faithfull servant should count his by-past service richly rewarded, by being employed yet more in further service, as this prayer teacheth: *Deal bountifully with thy servant, that I may live and keep thy Word.* 4. The whole Word of God is a law, a Canon or rule, whereby we should square our faith and conversation; for it is here called also, *Thy law.* 5. We by nature are blinde, and cannot see the light which doth shine in the Word of God, till he open our eyes to behold it: therefore prayeth he, *Open thou mine eyes.* 6. The Word of God is full of wonders, high and heavenly mysteries, and he who seeth them best, doth wonder most: *Open thou mine eyes, that I may behold wondrous things out of thy law.*

Vers. 19. *I am a stranger in the earth: hide not thy Commandments from me.*

20. *My soul breaketh for the longing* that it hath *unto thy judgements at all times.*

21. *Thou hast rebuked the proud* that are *cursed: which do erre from thy Commandments.*

Of the three reasons of his petition: one is, because he is but a stranger here, except for service. Another is, because he longeth much to know more of Gods Word. The third is, because he seeth Gods vengeance following them who study not to serve God. *Whence learn*, 1. Albeit the believer live on the earth, yet he

is

is not at home, ſo long as he is on the earth; *I am a ſtranger in the earth.* 2. Whatſoever poſſeſſion a godly man hath in the earth, were it a Kingdome, he ſhould be a ſtranger for the matter of eſtimation of, or affection to any thing on earth: *I am a ſtranger in the earth.* 3. Acquaintance with the Word of God, is able to make up all the loſſes of the pilgrim, and to ſeaſon all his griefs; it is able to ſupply the room of friends and counſellours, to furniſh light, joy, ſtrength, food, armour and defence, and whatſoever elſe the pilgrim needeth: for the Lords Word ſhall either bring all theſe good things to the pilgrim, or lead him to God, where he ſhall find them all; *I am a ſtranger in the earth, hide not thy Commandments from me.* 4. There is a hiding of the Word of God, when meanes to hear it explained by Preachers, are wanting: and there is a hiding of the comfortable and lively light of the Spirit, who muſt quicken the Word unto us, and from both thoſe evils may we, and ſhould we pray to be ſaved; *Hide not thy Commandments from me.* 5. Albeit the godly be the deareſt ſouls unto God of all men in the world, yet will he exerciſe them with heart-breaking, eſpecially for ſpiritual cauſes, that ſo he may raiſe in them an eſtimation of his own preſence, and furniſh work in the meantime to their faith; *My heart breaketh for the longing which it hath unto thy judgements.* 6. It is not every faint and cold wiſh, which maketh a beleever profit in Gods ſchool, there muſt be ſome heat and earneſtneſs in holy deſires: and this affection, as it may not be cold, ſo neither muſt it be fleeting, but conſtant; *My heart breaketh for the longing which it hath at all times.* 7. Theſe are proud men before God, who are not penitent for their ſin, and are not ſubjected to his obedience, for ſo are they here called. 8. The Word of God condemneth the proud, and pronounceth a curſe upon them, ſo long as they continue proud and impenitent; *Thou haſt rebuked the proud that are curſed.* 9. To dare to wander after a mans own will, and go away from the direction which God giveth us, is pride indeed, and a bold hazarding where God commandeth to fear: *The proud erre from thy Commandments.*

Verſ. 22. *Remove from me reproach and contempt: for I have kept thy teſtimonies.*

23. *Princes alſo did ſit* and *ſpeak againſt me*: but *thy ſervant did meditate in thy ſtatutes.*

24. *Thy*

24. *Thy teſtimonies alſo* are *my delight*: and *my counſellors.*

He prayeth alſo to be cleared in his innocency, and that his reproach may be removed, and giveth three reaſons thereof. One is, becauſe indeed he was innocent in the point wherein he was challenged by his enemies; Another, becauſe he had ſuſtained the wrath of Princes, for his obedience to God: And the third, becauſe he had choſen Gods Word for counſellors and comforters. *Whence learn,* 1. As it is no ſtrange exerciſe for the godly, to be traduced, calumniated and reproached; ſo it is no light burden to bear it, but ſuch as the godly have cauſe to ſeek the removal of it; *Remove from me reproach and contempt.* 2. A good conſcience is a ground of comfort, in the caſe of being reproached, and a ground of confidence, to ſeek of God reliefe from it: *Remove contempt, for I have kept thy teſtimonies.* 3. It is not ſtrange to ſee, not only the raſcall multitude, but alſo Judges and Rulers who ſhould defend the godly, to be their enemies; *Princes alſo did ſit, and ſpeak againſt me.* 4. Troubles will try men whether they do feare God or men moſt, and except the godly take heed to Gods word, they cannot ſtand under the tentations wherewith they may meet; *Princes did ſpeak againſt me, but thy ſervant did meditate in thy ſtatutes.* 5. The Word of God is able, not only to uphold a man in his trouble, but alſo to make him rejoyce in his trouble: *Thy teſtimonies are my delight.* 6. A King with his cabinet-councel, ſhall not be ſo well furniſhed to perſecute the innocent, as the godly Patient ſhall be adviſed by the Word of God, how to anſwer and carry himſelf in his trouble; *Thy teſtimonies are my delight, and my counſellors.*

DALETH.

Ver. 25. *My ſoul cleaveth unto the duſt: quicken thou me according to thy Word.*

In

In this ſection, there are ſix petitions with their ſeveral reaſons annexed unto them, ſome of them ſet down before, ſome of them ſet down after the petition. The firſt petition is for comfort, becauſe of his heavy condition. *Whence learn*, 1. Beſide the outward trouble from men which the godly oft-times do feel, it pleaſeth God to exerciſe them alſo ſometimes with trouble of minde, immediately from his own hand; *My ſoul cleaveth unto the duſt.* 2. Albeit the Lord ſuffer his own to lie ſo long low in their heavy condition of ſpirit, as they may ſeem dead, yet by faith in his Word hee keepeth in ſo much life, as doth furniſh unto them prayer to God for comfort; *Quicken thou me according to thy Word.*

Ver. 26. *I have declared my wayes: and thou heardeſt me: teach me thy ſtatutes.*

Another petition is for direction and power to obey Gods Word, becauſe he hath laid open before God all his own courſe, and confeſſed what he knew of his own way. *Whence learn*, 1. When we are deſerted in the point of conſolation, it is wiſdom to ſearch our way, if any thing in it poſſibly hath grieved Gods Spirit, and what we finde right, or wrong, or doubtful, it is our wiſdome to lay it out before the Lord in ſincerity, as here, *I have declared my wayes.* 2. As we have found audience and comfort after confeſſion in former times, ſo may we expect to finde the like againe: *I have declared my wayes, and thou heardeſt me.* 3. The end of our exerciſe is to make us ſtudy to walk with God more holily, and to feel his direction and guiding more effectually: *Teach me thy ſtatutes.*

Ver. 27. *Make me to underſtand the way of thy Precepts: ſo ſhall I talk of thy wonderous wirks.*

A third petition is, for encreaſe of underſtanding of the myſteries of Gods Word, that thereby he might edifie others. *Whence learn*, 1. Great is our naturall blindneſſe in Gods matters, and the diſeaſe is obſtinate, and therefore the petition for light

light is so much the more to be insisted in ; *Make me to understand.* 2. It is not sufficient to know the meaning of the Word, except we know also the way of practising it prudently : *Make me to understand the way of thy Precepts.* 3. Desire of knowledge should not be for satisfying of curiosity, or for ostentation, or for worldly gaine, but to edifie our selves and others in wisdome : *So shall I talk of thy works.* 4. It is good first to understand, and then to talk of ; and to expresse truth formerly meditated and digested, as the order of these two doth teach us. 5. The works of Creation, Redemption and Providence, either set down in Scripture, or observed in our own experience, doth transcend our capacity, and cannot but draw admiration from them that see them well ; *I shall talk of thy wondrous works.*

Ver. 18. *My soul melteth for heavinesse : strengthen thou me according unto thy Word.*

A fourth petition is for strength and consolation, in his felt fainting. *Whence learn,* 1. The Lords children do finde supernatural both joyes and sorrowes, which the natural man who wanteth experience of spiritual exercise, doth not understand, as this expression sheweth : *My soul melteth for heavinesse.* 2. No natural meanes can be a remedy to a spiritual disease, but the Word of God only, being quickned by himself is the proper cure ; *Strengthen thou me according to thy Word.* 3. Spiritual exercise doth give unto the Saints the clearest discerning of their own weaknesse, and need of support from God : *My heart melteth, strengthen thou me.* 4. Whatsoever the believer needeth, God doth by the Word supply unto him, as *light,* that he may not wander ; *life,* that he die not ; *comfort,* that he faint not ; and *strength,* that he fall not : *Strengthen me according to thy Word.*

Ver. 29. *Remove from me the way of lying : and grant me thy law graciously.*

A fifth petition is, to be freed from the course of sinning in general,

ural, and from the course of lying in particular, that so he might neither deceive others, nor be deceived himselfe, but directed by Gods law, which can deceive no man. *Vvhence learn*; 1. All sinfull courses in life or religion, are all wayes of lying, because they cannot but deceive a man, whatsoever pretents they carry; *Remove from me the way of lying*. 2. And lying in special, and all sinfull courses are liable to our nature, and do lie close unto us: so should we pray the more against them unto God, who only can remove them: *Remove from me the way of lying*. 3. Nothing can decypher unto us a lying way, nor guard us from it, but Gods law which is the only true way: therefore, saith he, *Grant me thy law*. 4. Not only are we enclined naturally to lying, but also we have so foully defiled our selves with the lying way of sinning, that it is so much the more grace to finde any deliverance from it: *Grant me thy law graciously*.

Ver. 30. *I have chosen the way of truth: thy judgements have I laid* before me.

31. *I have stuck unto thy testimonies: O LORD, put me not to shame.*

32. *I will run the way of thy Commandments, when thou shalt enlarge my heart.*

A sixth petition, is to be saved from shame, and comforted, with the reason thereof: because he had adhered to the obedience of the Word, and hoped to go on chearfully in the obedience thereof, if God should be pleased, by the removal of his feared reproach, to comfort and enlarge his heart. *Vvhence learn*, 1. When a man is about to resolve upon the way of his carriage, in general or particular, many rules and counsels will be suggested and offered unto him, each of them having a pretence of some good, so as a man had need to be well advised what course he chuseth, and then only doth a man resolve rightly when he chuseth the way of obedience of Gods Word, which cannot deceive him; *I have chosen the way of thy truth*. 2. He that would have special direction in any particular trial, must be a man resolved to follow the Rule of Gods Word, in all his wayes in general; for otherwise he may be left without direction,

rection when he hath most need, except he may say for the whole course of his life, *I have chosen the way of truth.* 3. The solid consideration, that Gods Word is Gods decree, may guard a believer against mens terrours and allurements, and fix him in his right choice, as here; *Thy judgments I have laid before me.* 4. As he who hath been most stedfast in trials, is not past danger of being driven from Gods Word: so of all men it is greatest shame for such a man in trials to quit his hold; *I have stuck to thy testimonies: O Lord, put me not to shame.* 5. In the trial of our stedfast obedience unto God, there is no way to persevere, except in the sense of our weakness, and faith of Gods goodness, we shall call on God to save us, who will not suffer us to be confounded, *O Lord put me not to shame.* 6. The childe of God is subject to bondage of spirit, even after regeneration, in sundry cases, especially when God bringeth troubles upon him; hideth his comfort from him; and letteth forth appearance of wrath upon him: as the straightening of *Davids* heart here doth import. 7. As when a mans Spirit is in bonds, hardly can he walk in Gods service chearfully, so when God sheweth his countenance and comforteth a man, then all Gods service is easie: *I will run the way of thy commandments, when thou hast enlarged my heart.* 8. When the Lord giveth large comfort, and looseth a mans affection from the spirit of bondage, he useth to give also large measure of strength and activity in his service, albeit not so large as the mans affection is: *I will runne the way of thy commandments, when thou hast enlarged my heart.*

H E.

HE.

Ver. 33. *Teach me, O LORD, the way of thy ſtatutes, and I ſhall keep it* unto *the end.*

In this Section there are eight petitions, according to the number of the verſes. From the firſt, *Learn*, 1. The narrow way of Gods obedience is hard to be found, hardly kept, and eaſily miſtaken, except God do teach us daily by his Spirit, what he doth at any time teach us by his Word; and therefore we have need again and a again to pray, *Teach me, O Lord, the way of thy ſtatutes.* 2. As the Lord requireth our perſeverance in his ſervice, ſo our perſeverance dependeth on his continued direction and aſſiſtance, which the believer an daily ſupplicant for grace may promiſe to himſelfe in Gods **Name**: *Teach me, O Lord, the way of thy ſtatutes, and I ſhall keep it to the end.*

Verſ. 34. *Give me underſtanding, and I ſhall keep thy Law, yea, I ſhall obſerve it with* my *whole heart.*

From the ſecond Petition; *Learn*, 1. There is no true wiſdome, except by the knowledge of Gods will revealed in Scripture, and applied by him, and this we ſhould alwayes pray for: *Give me underſtanding.* 2. Where God becometh teacher, the Diſciple may promiſe obedience: *Give me underſtandſting, and I ſhall keep thy Law.* 3. As no ſervice pleaſeth God, but that which a man deſireth, at leaſt, to do heartily, ſo he that purpoſeth to perſevere, muſt purpoſe alſo to ſerve God affectionately: *Yea, I ſhall obſerve it with my whole heart.*

Verſ. 35. *Make me to go in the path of thy commandments, for therein do I delight.*

From the third petition, *Learn*, 1. Because there are innumerable by-paths from terrors and allurements without, to make us decline from the obedience of God, and we of our selves are both weak and subject to errors within us, therefore should we be the more instant in prayer; *Make me to go in the path of thy Commandments.* 2. As it is a fair grace of God to have pleasure and delectation in Gods service, so he who hath gotten of God this grace, may expect also direction and strength to go on in the path of Gods obedience: *For therein do I delight*, is given as a reason of his praying, *Make me to go in the path of thy Commandments.*

Ver. 36. *Incline my heart unto thy testimonies, and not to covetousnesse.*

From the fourth petition, *Learn*, 1. As the most holy of Gods servants have in them the remander of their natural stiffenesse and aversnesse from the obedience of Gods Word, so are they of all men most sensible of this sicknesse, and most instant with God, the only Physician to heal it: *Incline my heart unto thy testimonies.* 2. The heart cannot want some object whereunto it must cleave; a man must love something: and if the heart be not set on things spiritual and heavenly, it will not faile to pitch upon things base and earthly, as here is insinuated by opposition of *covetousnesse*, to Gods *testimonies*. 3. The love of Gods testimonies, or of obedience to Gods Word, and the love of base objects, as the lust of the eye, the lust of the flesh, and the pride of life, are inconsistent, for the one is contrary to the other, as here is shewne: *Incline my heart unto thy testimonies, and not unto covetousnesse.*

Ver. 37. *Turn away mine eyes from beholding vanity, and quicken thou me in thy way.*

From the fifth petition; *Learn*, 1. The sinful concupiscence of the heart hath defiled the external senses, and made them servants unto it selfe, except God do heal both the heart and the senses, as the petition, *Turn away mine eyes*, doth import. 2. Albeit the corruption of the heart be deadly wounded, yet it may soon recover life and strength by the external objects of the

the senses, if watching over the external man be neglected; as, *Turne away mine eyes from beholding vanity*, doth import. 3. Whatsoever doth draw away the heart from Gods obedience, is but deceit and folly, whatsoever it may seem to the beholder; *Turne away mine eyes from beholding vanity*. 4. Albeit we know that the outward allurements of sin be nothing but vanity, yet we cannot beware of them, nor renounce them, except the Lord help us when the bait is offered; therefore is it needful to pray, *Turne away mine eyes from beholding vanity*. 5. As God setteth a watch over the senses, and keepeth the Covenant betweene the renewed heart and the eyes; and doth renew the vigour of the life of grace, so is the inward corruption suppressed and mortified: for the dying of sin, is by the quickning of gracious habits in the heart, unto actual exercise, as, *Quicken thou me in thy way*, doth import.

Ver. 38. *Stablish thy word unto thy servant, who is devoted to thy fear.*

In the sixth petition he prayeth for the fruit of Gods promises in circumcising his heart, and purifying of it, and that by experience he may be settled in the faith of the promises. *Whence learn*, 1. Faith purifieth the heart by laying hold on the promises of sanctification, and urging of God by prayer to the performance of them; *Stablish thy word unto thy servant*. 2. Albeit the promise be sure in it self, and sure unto faith also, yet when experimental performance cometh, the truth of it is much more confirmed to us: *Stablish thy Word unto thy servant*. 3. Then do we believe the promises, when we take them as made, not only to others, but also as made unto our selves by name, as this prayer sheweth, *Stablish thy Word to me thy servant*, (to wit, the promise of sanctification made to believers) and so, *to me thy servant*. 4. He who prayeth for the performance of promises, should resolve to be a servant, and careful to observe precepts: *Stablish thy word to thy servant*. 5. That man indeed is Gods servant, how weak soever he be in practice, who is devoted unto Gods fear: for he proveth himself to be a servant by this, *Because I am devoted to thy fear*.

Ver. 39. *Turn away my reproach which I fear, for thy judgments are good.*

From the seventh petition; *Learn*, 1. As the godly are subject to sinful out-breakings, which may bring reproach on them, and on their profession: so are they also jealous of themselves as unable to keep themselves, except God prevent them from giving scandal: *Turn away my reproach which I fear.* 2. The way to be kept blameless, is to fear to offend, and to pray unto God for preservation, and to watch over our hearts, as we are taught here, *Turn away my reproach which I fear.* 3. As the fear of dishonouring of our profession by sin, is a guard on the one hand; so estimation and love of prescribed holiness, as of a good and profitable thing, is a guard against sin on the other hand; *Turn away my reproach which I fear, for thy judgments are good.*

Ver. 40. *Behold I have longed after thy precepts: quicken me in thy righteousness.*

From the eighth Petition; *Learn*, 1. Sincerity loveth to come to the light, and offereth it self to be approved to God; *Behold I have longed after thy precepts.* 2. To love and long for sanctified subjection unto Gods Word, is a proof of sincerity; *I have longed after thy precepts.* 3. A Saint may have a great desire to believe and obey Gods Word, and yet in his own sense feel much deadness in his affections for a time; *I have longed, quicken me.* 4. They who bewaile their own deadness unto God, shall find, according to his righteous promises, life spiritual recovered and quickened: *Quicken me according to thy righteousness.*

VAU.

Vers. 41. *Let thy mercies come also unto me, O LORD, even thy salvation according to thy word.*

42. *So shall I have wherewith to answer him that reproacheth me; for I trust in thy word.*

In this Section, he prayeth, first, for deliverance out of his hand

hard condition, and giveth reasons for strengthening his hope in this prayer, v.41,42. and next, he prayeth for grace to confesse Gods truth openly, till the deliverance come, and he strengthens his hope by six or seven reasons, in the rest of the Section.

From his first petition, and the reasons of it; *Learn*, 1. The believer must lay hold on mercies not seen, and must not rest till he draw them forth by prayer, *Let thy mercies come also unto me, O Lord.* 2. Whatsoever may remove our sins and evil merits, and make way for performance of promises, is mercy in effect, and must be sought no lesse then inward quickning and consolation: *Let thy mercies come also unto me.* 3. As perils and hazards of life must be resolved upon by Gods servant, so deliverances one after another, and salvation may be surely expected: *Let thy mercies come unto me, even thy salvation.* 4. It is not any sort of delivery by any meanes, which the servant of God being in straits doth call for, or desire, but such a deliverance as God will allow, and be pleased to give in a holy way: *Let thy salvation come.* 5. As the Word of promise is the rule of our petition, so is it a pawne of the thing promised, and must be held fast till the performance come: *Let thy salvation come, according to thy Word*: and this is one reason of the petition. 6. As the Lords delivering of his people from the hand of persecutors, doth stop the mouths of their enemies, who say of them, that they are in a wrong course, and that God is not their friend; so the believer desireth the Lord to appear for him, to this very end, that the mouth of the enemy may be stopped: *So shall I have wherewithal to answer him that reproacheth me:* and this is another reason of his petition. 7. Whatsoever be our encouragements in our sufferings, the Word of God received by faith must be the ground of our comfort and confidence, or else the work will not be sound; *For I trust in thy Word*, is the ground of *Davids* comfort.

Vers. 43. *And take not the Word of truth utterly out of my mouth, for I have hoped in thy judgments.*

44 *So shall I keep thy law continually, for ever and ever.*

45. *And I will walk at liberty: for I seek thy precepts.*

46 *I will speak of thy testimonies also before Kings, and will not be ashamed.*

47 *And I will delight my self in thy Commandments, which I have loved.*

48 *My hands also will I lift up unto thy commandments which I have loved: and I will meditate in thy statutes.*

From the next petition, and the seven reasons added thereunto; *Learn*, 1. It is not sufficient for Gods glory, that we believe the Word of God in our heart, but we must also confesse it with our mouth in the time of trial: *Take not thy word out of my mouth.* 2. As God may justly for our sins desert us in the time of trial, when his glory and our duty calleth for a testimony: so wee must in the sense of our ill deserving, flee to Gods grace by prayer, and say with confidence, *Take not thy Word out of my mouth.* 3. If it shall please God, for humbling of us, to desert us in some passage of our trial, yet let us believe in him, and deal with him not to forsake us altogether in our trial; *Take not the word of truth utterly out of my mouth.* 4. Where the belief of Gods executing of his Word of threatning and promise hath place with Gods children, there is hope, that neither mens terror nor allurement shall overcome them in their trials; *For I have hoped in thy judgments*, is set down here for the first reason of his hope to obtaine his petition. 5. The Lords keeping our heart in faith, and our mouth and outward man in the course of confession and obedience, is the cause of our perseverance: *So shall I keep thy law continually for ever and ever*: and this is the second reason of his petition. 6. As he who departs from confessing of Gods truth doth cast himself in straits, in danger and bonds; so he that beareth out the confession of the truth, doth walk as a free man, the truth doth set him free; *And I will walk at liberty*; which is the third reason of his petition. 7. Even the conscience of honest endeavour to obey the Word, hath the promise of not being utterly deserted in the day of tryal: *For I have sought thy precepts*, is the fourth reason of the petition. 8. The terror of Kings, and of men in power,

is an ordinary hindrance of free confession of Gods truth in time of persecutions: but faith in the truth sustained in the heart by God, is able to bring forth a confession upon all hazards: *I will speak of thy testimonies before Kings.* 9. He that is resolved to confesse the questioned truth of God, whosoever do mock at it, shall not be ashamed of his confession, but rather shall have credit by it: *I will speak of thy testimonies also before Kings, and will not be ashamed*: and this is the fifth reason of the petition. 10. The more men do know the excellency of Gods truth, and do feel the power of Gods hand, sustaining them in the faith and confession of it, the more will they love, delight and take pleasure in the Word of the Lord: *I will delight my self in thy commandments which I have loved*, which is the sixth reason of his petition. 11. He that findeth himself born out in the confession of the truth in time of trial, should in all time after so much the more as his experience is greater, embrace heartily the Lords commands, as precious gifts, and should give up himself absolutely to be governed thereby: for the *lifting up of his hands to the Lords commandments*, doth import so much. 12. He who out of love to Gods commands, hath endured trial by trouble, and hath overcome tentations, may comfortably approve himselfe in his former loving of the Lords commands, and thereby renew and increase his love to obedience of them: for after he hath said, *I will lift up my hands to thy commandments*, he sheweth that he will do so, with a ratification and approbation of his love to them, by adding, *Thy commandments which I have loved.* 13. The experience of the worth of divine truth, which is able to bear out it selfe, and the man also who doth confesse it, should set a believer on a more and more earnest study to know the mind of God revealed therein, as the Prophet resolveth to do, *And I will meditate in thy statutes*: and this is the last reason of the petition.

ZAIN.

Ver. 49. *Remember the Word unto thy servant, upon which thou hast caused me to hope.*

In this Section he prayeth for the performance of the promise, which he hath believed, and whereof he hath found the fruits already in a good measure. *Whence learn*, 1. The promises of the Gospel and grace of God, give liberty and confidence to the believer to draw neer to God, to seek the full performance thereof; as here, *Remember the word wherein thou hast caused me to hope*. 2. The general offer of the Gospel, and the promises made to the believer, do make promises to every Believers propriety, no lesse then if his name were inserted in the promise, or written in the Bible: *Remember the word spoken unto thy servant*, or promised to me. 3. God that maketh the offer of the Word, is he who also worketh faith in the believer, and moveth him to apply it, and trust in it; the acknowledging whereof, as it is Gods glory, so is it the believers profit: *Remember the Word, upon which thou hast caused me to hope*: for faith and hope is not of our selves, it is the gift of God.

Ver. 50. *This is my comfort in my affliction, for thy word hath quickned me.*

51 *The proud have had me greatly in derision, yet have I not declined from thy Law.*

52 *I remembred thy judgments of old, O LORD, and have comforted my self.*

53 *Horror hath taken hold upon me, because of the wicked that forsake thy Law.*

54 *Thy statutes have been my song, in the house of my pilgrimage.*

55 *I have remembred thy Name, O LORD, in the night, and have kept thy Law.*

56 *This I had, because I kept thy precepts.*

The fruits which he hath found already by his faith in the Word, are seven, all in order set downe in the rest of the verses of this Section. *Whence learn*, 1. Faith and hope in God do not exempt Gods children from troubles, but do comfort them in their trouble, so as all other consolations are nought in comparison; *This is my consolation in my affliction*. 2. When the

believer

believer is damped with trouble, and ſometimes as it were dead in regard of ſpiritual operations, motions and affections, faith draweth life againe out of the Word of promiſe; *for thy Word hath quickened me*: and this is the firſt fruit of faith in Gods Word. 3. Albeit impenitent, graceleſſe men do mock grace, do mock faith and obedience in the godly; and (in Satans driſt and theirs) to the intent they may make the godly forſake Gods law; yet faith in the Word is able to bear the believer up againſt deriſion, as experience ſheweth: *The proud have had me greatly in deriſion, yet have I not declined from thy Law*: and this is the ſecond felt fruit of his faith. 4. It is good to have a number of examples of Gods dealing with his ſervants, and with his adverſaries, laid up in the ſtore-houſe of a ſanctified memory, that thereby faith may be ſtrengthened in the day of affliction: for ſo are we here taught, *I remembred thy judgements of old, O Lord.* 5. Faith doth draw comfort out of the execution of Gods Word of promiſe, and of threatning alſo in former times; *I remembred thy judgements of old, O Lord, and was comforted*: and this is the third felt fruit of his faith. 6. It is an evidence of ſincerity in Gods ſervice, to ſee wrath and judgement in the face of ſinne, and to be diverted from ſinning by the ſight of Gods judgements threatened and executed upon the wicked: *Horrour hath taken hold upon me, becauſe of the wicked that forſake thy law*: and this is the fourth felt fruit of his faith. 7. As Gods children are in this world ſtrangers and pilgrims in affection, and dealt with as ſtrangers where they live, ſo alſo are they oft-times baniſhed from their native Country: *Thy ſtatutes have been my ſong in the houſe of my pilgrimage.* 8. Whereſoever the believer is, and whatſoever be his outward condition, the Word of God received by faith, ſhall bear him company, and furniſh him with matter of comfort and rejoycing: *Thy ſtatutes have been my ſong in the houſe of my pilgrimage*: and this is the fifth felt fruit of his faith. 9. The knowledge and deep impreſſion of the Majeſty of God, as he revealeth himſelf in his works and Word, is a powerful meanes to ſtrengthen us in the obedience of faith; *I have remembred thy Name, O Lord, and have kept thy Law*: and this is the ſixth felt fruit of his faith. 10. Well ſpent time in ſecret when we are ſolitary, ſhall be rewarded openly by a good carriage in ſociety and company: *I remembred thy Name in the night, I have kept thy law.* 11. It is now ſmall benefit to ſee and obſerve what good we have had by our obedience to God, and how grace hath been rewarded by

grace

grace in our persons: *This I had* (to wit, all the former fruits,) *because I kept thy precepts*: and this is the seventh felt fruit of faith, that a man may enjoy the approbation and comfort of the fruits of faith. 12. Those are reckoned keepers of Gods precepts, not who have no sin in them, but who study to be free of sinne, and to do Gods will: *This I had, because I kept thy precepts.* 13. It is wisdome to reckon what good we have by faith in God, and to endeavour to please him, rather then to reckon our temporary and light afflictions in our service, as here we are taught.

CHETH.

Ver. 57. *Thou art my portion, O LORD, I have said, that I would keep thy words.*

58. *I intreated thy favour with* my *whole heart, be mercifull unto me according to thy Word.*

59. *I thought on my wayes: and turned my feet unto thy testimonies.*

60. *I made haſt, and delayed not to keep thy commandments.*

61. *The bands of the wicked have robbed me*: but *I have not forgotten thy Law.*

62. *At midnight I will riſe to give thanks unto thee, because of thy righteous judgements.*

63. *I am a companion of all them that fear thee: and of them that keep thy precepts.*

64. *The earth, O LORD, is full of thy mercy; teach me thy ſtatutes.*

In this section he laboureth to confirme his faith, and to comfort himselfe in the certainty of his regeneration, by eight properties of a sound believer, or eight marks of a new creature. The first whereof is, his choosing of God for his portion.

Whence

Whence learn, 1. Such as God hath choſen and effectually called, they get grace to make God their choice, their delight, and their portion: and ſuch as have choſen God for their portion, have an evidence of their regeneration and election alſo; for here *David* maketh this a mark of his regeneration: *Thou art my portion, O Lord.* 2. It is another mark of regeneration, after believing in God, and chooſing of him for our portion, to reſolve to bring out the fruits of faith in new obedience, as *David* did; *I have ſaid, that I will keep thy words.* 3. As it is uſual for Gods children, now and then becauſe of ſinne falling out, to be exerciſed with the ſenſe of Gods diſpleaſure: ſo it is a mark of a new creature, not to lie ſtupid and ſenſleſſe under this exerciſe, but to deal with God earneſtly, for reſtoring the ſenſe of reconciliation, and giving new experience of his mercy, as the Pſalmiſt did; *I intreated thy favour with my whole heart*: and *this* is the third evidence of a new creature. 4. The penitent believer hath the Word of grace, and Covenant of God for his aſſurance to be heard, when he ſeeketh mercy: *Be merciful to me according to thy Word.* 5. The ſearching in what conditon we are in, and examination of our wayes according to the Word, and renewing of repentance, with an endeavour of amendment, is a fourth mark of a new creature, *I thought on my wayes, and turned my feet unto thy teſtimonies.* 6. When we do ſee our ſin, we are naturally ſlow to amend our doings, but the ſooner we turn us to the way of Gods obedience, we ſpeed thee better, and the more ſpeedy the reforming of our life be, the more ſound mark is it of a new creature: *I made haſt, and delayed not to keep thy commandments.* 7. Enduring of perſecution, and ſpoiling of our goods, for adhering to Gods Word, without forſaking of our cauſe, is a fifth mark of a new creature: *The bands of the wicked have robbed me, but I have not forgotten thy Law.* 8. As it is the lot of Gods children who reſolve to be godly, to ſuffer perſecution, and to be forced either to loſe their temporal goods, or elſe to loſe a good cauſe, and a good conſcience: ſo it is the wiſdome of the godly, to remember what the Lords Word requireth of us, and ſpeaketh unto us, and this ſhall comfort our conſcience more, then the loſſe of things temporal can trouble our mindes: *The bands of the wicked robbed me, but I have not forgotten thy Law.* 9. A ſixth mark of a new creature, is to be ſo farre from fretting under hard exerciſe, as to thank God in ſecret chearfully for his gracious Word, and for all the paſſages of his providence, where none ſeeth us, and where there is no

hazard

hazard of ostentation; *At midnight I will rise to give thanks unto thee, because of thy righteous judgments.* 10. A seventh mark of a renewed creature, is, to associate our selves, and keep communion with such as are truly gracious and do fear God indeed, as we are able to discern them: *I am a companion of all them that fear thee.* 11. The fear of God is evidenced by believing and obeying the doctrine and direction of the Scripture, and no other wayes: *I am a companion of all them that fear thee, and of them that keep thy precepts.* 12. The eighth mark of a new creature, is, not to rest in any measure of renovation, but earnestly to deal with God for the encrease of saving knowledge, and fruitful obedience of it: for, *Teach me thy statutes,* is the prayer of the man of God, in whom all the former marks are found. 13. As the whole creatures are witnesses of Gods bounty to man, and partakers of that bounty themselves; so are they pawnes of Gods pleasure to bestow upon his servants greater gifts then these, even the increase of sanctification, in further illumination of minde and reformation of life: for this the Psalmist useth for an argument, to be more and more sanctified; *The whole earth is full of thy bounty, O Lord; teach me thy statutes.*

TETH.

Ver 65. *Thou hast dealt well with thy servant, O LORD, according unto thy word.*

In this Section he gives eight marks of a thankful soul, delivered from heavy trouble for a time. The first mark is his hearty acknowledgment of Gods goodnesse toward himself. *Whence learn,* 1. There is a time to acknowledge mercies received, as well as to pray for good things not as yet received: and as it is the duty of a believer to pray in his need, so it is the duty of the thankful man to confesse what he hath received for supplying of his need: *Thou hast dealt well with thy servant.* 2. The Lord will so perform his promise, as he shall make the believing supplicant witnesse of his fidelity: *Thou hast dealt well with thy servant, according to thy Word.* 3. As gifts prayed for, so also

gifts

gifts received, ought to be examined, whether they be given to us, as to servants of God, and according to the promises made to his servants in the Word, or not; otherwise a man can neither make right use of them, nor be thankful for them, as the Psalmist doth here, who saith, *Thou hast dealt well with thy servant, according to thy word.*

Vers. 66. *Teach me good judgement and knowledge, for I have believed thy Commandments.*

Another work of his thankfulnesse, is his seeking the increase of wisdom and discretion, for enabling of him unto better service of God in time to come. *Whence learn,* 1. Beside the knowledge of the general rule of Gods will, it is necessary to have the gift of discretion, to know our duty when particulars clothed with circumstances, come to be tried by the rule: and this the thankful man should pray for; *Teach me good judgement and knowledge.* 2. He that would be directed in the faith and obedience of Gods Word in particular, ought to be clear in general of his estimation and belief of all Gods Word in Scripture: *Teach me good judgment* (saith he) *for I have believed thy commandments.*

Ver. 67. *Before I was afflicted, I went astray; but now have I kept thy word.*

The third mark of his thankfulnesse, is, his acknowledgment of the wisdom and goodnesse of God, manifested in, and wrought by afflicting of him. *Whence learn,* 1. So perverse are we by nature, as we are the worse oft-times by prosperity: *Before I was afflicted, I went astray;* 2. When prosperity is abused, it is Gods mercy to us, to visit us with the rod of affliction, and by it to drive us to make better use of his Word; *But now have I kept thy word.* 3. When affliction is sanctified, and found in the fruits thereof, it is no lesse sweet when it is past, then it was bitter when it was present; as the comparison of times here doth shew.

Ver. 68.

Ver. 68. *Thou art good, and doſt good; teach me thy ſtatutes.*

The fourth mark of his thankfulneſſe, now being comforted after trouble, is, his acknowledgment of the goodneſſe of Gods nature and working, and his drawing from this fountain more ſanctification. *Whence learn,* 1. As goodneſſe is Gods nature, and good is his work; ſo it is the thankful mans part to obſerve it, acknowledge it, and heartily to praiſe him for it, eſpecially when he is called unto this by late favours, as the Pſalmiſt doth here; *Thou art good, and doeſt good.* 2. When the goodneſſe of God is ſolidly apprehended, it furniſheth ground of great confidence to ſeek further fruits thereof towards us: as here the Pſalmiſt doth. 3. Of all the fruits of Gods goodneſſe, which a thankful man can crave to himſelf, none is fitter to be ſought, then the growth of the grace of ſanctification: as here, *Teach me thy ſtatutes.*

Ver. 69. *The proud have forged a lie againſt me: but I will keep thy precepts with my whole heart.*

A fifth marke of a thankful man comforted, is his renewed purpoſe not to ſin, for feare of the malice or craft of any perſecutors. *Whence learn,* 1. Beſide violence and cruelty, we ſhall finde lies and falſe calumnies to be the weapons of the wicked againſt the godly; *The proud have forged a lie againſt me.* 2. The ſlanders and calumnies of the wicked againſt the godly, are ſo trimmed and dreſſed up with much artifice, as if they were caſt in a mould; *The proud have forged a lie againſt me.* 3. The only way of reſiſting and overcoming this tentation, is by the ſincere adhering to God in the faith and obedience of his Word; *But I will keep thy Precepts with my whole heart.*

Ver. 70. *Their heart is as fat as greaſe: but I delight in thy law.*

The

The sixth mark of a thankful man comforted after affliction and persecution, is his despising the prosperity of the wicked, in comparison of the benefit of a good conscience, and joy in God. *Whence learn,* 1. It is the prosperity of the proud, which encourageth them to persecute the godly, yea, their prosperity so benummeth their consciences, that they may not fear to persecute: *Their heart is as fat as grease.* 2. As a benummed and seared conscience is a sin annexed to the sin of persecution, so is it also the plague of God upon them ordinarily, that they should not repent; *Their heart is as fat as grease.* 3. The comfort of a good conscience, and the comfort of delighting in the obedience of faith, is a greater welfare to the godly then prosperity, how great soever it can be to the wicked; and so the godly need not envy the proud and prosperous man: *Their heart is fat as grease; but I delight in thy law.*

Ver. 71. *It is good for me that I have been afflicted, that I might learn thy statutes.*

The seventh mark of a thankful minde comforted after affliction, is his estimation, that holinesse wrought by affliction bringeth more pleasure and gaine, then affliction did bring with it losse or pain. *Whence learn,* 1. The Godly have as evil natures as the wicked have, which cannot be subdued and beaten down, except by affliction, as appeareth by this experience of the Psalmist. 2. Albeit no affliction for the present be pleasant, yet afterward it proveth medicine to the godly, whose wisdom it is to observe all the advantages which come thereby, as the Psalmist doth here: *It is good for me that I was afflicted.* 3. Profiting in sanctification, is more then may recompence all the trouble which we are put unto in learning of it: *It is good for me that I have been afflicted, that I might learn thy statutes.*

Ver. 72. *The Law of thy mouth is better unto me, then thousands of gold and silver.*

The eighth mark of his thankful minde comforted after affliction, is his preferring the advantage of the written Word of God

God to all riches. *Whence learn,* 1. No affection to the Word of God can be in a man, till it be esteemed by him, as it is indeed, the Word of Gods mouth, as it were breathed out by himself speaking it: for it is called here, *The law of thy mouth*, to direct and inforce our obedience. 2. The spiritual advantage which a holy man doth make of Gods Word, is more worth then all earthly riches: *The law of thy mouth is better unto me then thousands of gold and silver.*

ℸ O D.

Ver. 73. *Thy hands have made me and fashioned me: give me understanding that I may learn thy commandments.*

74. *They that feare thee will be glad when they see me: because I have hoped in thy word.*

In this Section is set down the example of the right carriage of a believer, brought out of one calamity, and cast into another: his good behaviour, consisteth in these six duties. The first is, to guard well against sinne, by seeking wisdome from God to bear well the tentation of new trouble. *Whence learn,* 1. Albeit nothing can satisfie misbelief, yet true faith will make use of the most common benefit of Creation to strengthen it self; *Thine hands have made me and fashioned me.* 2. It is a good way of reasoning with God, to ask another gift, because we have received one: and because he hath given common benefits, to ask that he would give us also saving graces: *Thy hands have made me and fashioned me: give me understanding that I may learn thy Commandments.* 3. Seeing God is our Creator, and the end of our Creation is to serve God, we may confidently ask whatsoever grace may enable us to serve him, as the Psalmists example doth teach us. 4. As the afflicted Petitioner for grace to obey Gods Commandements, is strengthened in his faith, by the hope of the glory which may come unto God by his holy beha-

behaviour, ſo alſo is he ſtrengthened in his prayer, by the hope of the edification, which others the Lords children may have by beholding his carriage; *They that fear thee, will be glad when they ſee me.* 5. It ſhould be the joy of all believers, to ſee one of their number ſuſtained, and borne out in their ſufferings; for in the proof and example of one ſufferer, a pawne is given to all the reſt, that God will help them in the like caſe: *They that fear thee will be glad when they ſee me.* 6. The Lord ſhall ſo work for the man that hopes in his Word that both he and others ſhall have cauſe to be glad, for the grace of faith and hope beſtowed on him: *They ſhall be glad when they ſee me, becauſe I hoped in thy word.*

Ver. 75. *I know, O LORD, that thy judgements are right: and that thou in faithfulneſs haſt afflicted me.*

The ſecond duty of the ſuffering believer, is to juſtifie God in afflicting of him: *whence learn,* 1. Albeit we ſee not the particular reaſons of Gods diſpenſation, yet the belief of the Lords righteouſneſſe and wiſdome ſhould quiet our mindes from all murmuring and diſputation, and ſuſpicion about the Lords doing, as here is done; *I know, O Lord, that thy judgements are right.* 2. It is not ſufficient that we juſtifie God, and forbear to murmure againſt Gods afflicting of us but we muſt believe that God out of love doth afflict us, by way of performing of his Covenant unto us; *I know that thou in thy faithfulneſs haſt afflicted me,*

Ver. 76. *Let, I pray thee, thy mercifull kindneſs be for my comfort, according to thy Word unto thy ſervant.*

77. *Let thy tender mercies come unto me, that I may live: for thy law is my delight.*

The third duty of the afflicted ſervant of God, is to ſeek comfort from God, according to his promſe. *whence learn,* 1. Albeit we know that our ſins have drawen on our affliction, yet that

must not hinder us to seek comfort from God in that affliction; and nothing can comfort the afflicted, except the sense of Gods kindnesse and mercy to him: *Let, I pray thee, thy mercifull kindnesse be for my comfort.* 2. Albeit full remedy be promised in the Word, and albeit salve for every sore be treasured up there, yet the sweet effect of those promises we cannot have, without dealing with God by prayer, to apply in particular, what faith in the Word believeth in general: *Let thy mercifull kindnesses be for my comfort according to thy word.* 3. To the end we may have the benefit of the promise, it is wisdome to thrust in our selves among those to whom the promise is made, under one title or other as we can, and to put our name in Gods VVrit: *Let comfort come into me, according to thy Word to thy servant:* that is, the VVord of Promise which is made to servants, and so to me, and so let it come to me. 4. The sense of Gods tender mercy to the beleever, is the very life of the beleever, it is death to him to want it: *Let thy tender mercies come unto me, that I may live* 5. As we love the sense of Gods mercy, so must we love Gods VVord and studie the obedience of faith, and he who hath the one, may pray and hope for the other: *Let thy tender mercies come unto me, for thy law is my delight.*

Ver. 78. *Let the proud be ashamed, for they dealt perversly with me without a cause:* but *I will meditate in thy precepts.*

The fourth duty of afflicted servant of God, especially by persecution, is to pray against his enemies, and then to go on in his way of serving God. *whence learn,* 1. Proud graceless, impenitent men, will not prove friends do the godly, but unreasonable persecutors of them, as they find occasion: *The proud have dealt perversly with me without a cause.* 2. When the proud and wicked in the world are our party, God will be a friend to us who do seek for relief from him, and will dissappoint them of their plots against us: *Let the proud be ashamed, for they dealt perversly with me without a cause.* 3. Persecution by the wicked maketh and should make the godly studie to understand the word of God more clearly and fully then before: *Let the proud be ashamed, but I will meditate in thy Precepts.* 4. The best defence against persecution, is to stand fast in a good cause, and studie obedience

bedience to Gods VVord; for by this meanes the afflicted do remain Gods servants, and the Lord is engaged to do for them as his servants; for this is the course the Psalmist taketh.

Ver. 79. *Let those that feare the turne unto me: and those that have known thy testimonies.*

The fifth duty of the afflicted and persecuted is, to labour to know friendship and fellowship with others who are godly, which may both strengthen themselves and others. *whence learn,* 1. As it should not seem strange unto us, if the godly forsake our fellowship when we are persecuted, seeing God doth suffer this for the humbling, and trying, and turning us to believe in God alone: so it is our duty to recover them who have deserted us, and to draw them in unto us again, and to pray to God to further us; *Let those that feare thee turn unto me,* doth teach all this. 2. As God when he pleaseth, diverts the comfort of the fellowship of godly friends, so he can bring them back againe to to us, as the prayer doth import. 3. Only they who with feare to offend God, have the sound knowledge of Gods VVord, are fit comforters and strengtheners of the godly under persecution; *Let those that feare thee, turne unto me, and those that keep thy testimonies.*

Ver. 80. *Let my heart be sound in thy statutes, that I be not ashamed.*

The sixth duty of the afflicted, is to studie above all things, to be sincere in his carriage, and in his defence of a good cause; uprightly aiming to do what is right rightly, and for the right ends. *whence learn,* 1. Minde and heart in the best men are so perverted by natural corruption, (which is not fully abolished in any) that not mans free will, but Gods free grace must help this evil: for this prayer, *Let my heart be sound in thy statutes,* doth import so much. 2. Sound knowledge of the statutes, and sound affection toward the statutes, and a sound purpose in the following of the statutes, must be joyned together in the Lords Martyrs; *Let my heart be sound in thy statutes.* 3. As the unsound heart will not bear out the good cause, nor keep up with the godly in their good way, but will fall off to his own shame: so the upright man fleeing unto God in the fear of his owne weaknesse, and suspicion of the deceit of his own heart, shall be preserved from shame, as this prayer importeth: *Let my heart be sound in thy statutes, that I be not ashamed.*

CAPH.

In this section is shewen how deep the persecuted servant of God may draw in his affliction before God give him comfort, in the first four verses thereof, and how he should behave himself in that sad condition, in the last four.

Ver. 81. *My soule fainteth for thy salvation:* but *I hope in thy word.*

82. *Mine eyes faile for thy word: saying, When wilt thou comfort me?*

83. *For I am become like a bottle in the smoake:* yet *do I not forget thy statutes.*

84. *How many are the dayes of thy servant? when wilt thou execute judgment on them that persecute me?*

As for the first, there are four degrees of his deepnesse in distresse, to wit, fainting of faith, almost failing of hope, failing of the body, and longing for death; *whence learn*, 1. It is not strange to see God breaking the heart of his own childe with affliction, even when he is suffering persecution, that so his faith may be tried and trained unto more strength: *My soule fainteth.* 2. A believer in God, how afflicted soever he be, seeketh not to be delivered, but in a way allowed of God; *My soul faineth for thy salvation*: or, till thou deliver me in thy good way. 3. The strength of the faith of the strongest of Gods servants will prove but small, when affliction is great, and Gods help is delayed: *My soul fainteth for thy salvation.* 4. Albeit the faith of the Lords children seem to faint, yet it cannot die, it cannot faile altogether: for it looketh to the Word, and thereby gathereth strength and hope; *My soule fainteth, but I hope in thy word.* 5. Albeit hope keepeth the ey of the mind so fixed upon the promise, as it is ever looking for deliverance, yet long

long delay of help maketh hope weak, and ready to faint; *Mine eyes faile for thy word.* 6. Hope, and patience, and complaining unto God may ſtand altogether, but they muſt never be ſevered from prayer; *Mine eyes faile for thy word, ſaying, when wilt thou comfort me?* 7. Longer exerciſe by trouble may affect the bodie of Gods deareſt children, ſo as waſting leanneſs may be ſeen on it: *I am become as a skin-bottle dried in the ſmoak.* 8. No trouble ſhould drive us to ſin, but we ſhould chooſe rather to pine away in affliction, then to be freed from it with ſin; *I am become like a bottle in the ſmoake, yet I do not forget thy ſtatutes.* 9. It is good in time of perſecution or affliction whatſoever, to have an eye both one the Promiſes, and on the Precepts: for the looking to the Promiſe doth encourage to hope, and the eyeing of the Precepts doth preve the hope to be ſound: The Pſalmiſt *hoped in the word*, v. 81. and v. 83. *be forgate not the ſtatutes*, 10. Albeit long affliction be able to make the believer weary of life, and to deſire to die, yet muſt he yield unto God, to live ſo long as he pleaſeth: *How many are the dayes of thy ſervant?* 11. The delivery of the perſecuted is ordinarily joyned with the puniſhment of the perſecutors, and the afflicted muſt waite till their cup be full; *when wilt execute judgment on them that perſecute me?*

Ver. 85. *The proud have digged pits for me: which are not after thy law.*

86. *All thy Commandements are faithfull: they perſecute me wrongfully; help thou me.*

87. *They had almoſt conſumed me upon earth: but I forſook not thy Precepts.*

88. *Quicken me after thy loving kindneſſe: ſo ſhall I keep the teſtimony of thy mouth.*

He ſheweth yet further how he carried himſelf in this condition: he layeth out his enemies carriage before God, *v.* 85, 86. and his owne ſtedfaſtneſſe in extream danger, *v.* 87. and prayeth for comfort, that he may in his trial beare out, *v.* 88, *whence learn*, 1. The courſe of perſecutors, is full of traps and ſnares, whereby they ſtudy to overtake the godly, without fear of ſinning in ſo doing; *The proud have digged pits for me, which*

are not after thy law 2. As the common quarrel of the wicked against the godly, is for keeping of Gods commands: so the common comfort of the godly is, that they have a good cause to defend; *all thy commandments are faithfull, they persecute me wrongfully* 3. The worse the cause and course is, which our adversaries do follow, the more hopeful may we be to be helped of God; *They persecute me wrongfully, help thou me.* 4. It is a good meanes of courage, and comfort, and strength in persecution, to lay the carriage, and cause of us, and of our adversaries before our eyes, and compare them together by the VVord, and then lay them forth before God, as the psalmist doth here. 5. Albeit the godly may run the hazard of losing all things they have in the earth, yet that is the height of their hazard in defence of Gods truth, for what they have in Heaven cannot be taken from them: *They had almost consumed me upon earth.* 6. No hazard of whatsoever we have in the world, life, lands, goods, friends, liberty, or what else, can warrant a man to depart from the obedience of Gods command, conuerted betweep the persecutor and him; *They had almost consumed me upon earth, but I forsook not thy Precepts,* 7. Through the infirmity of the flesh, the feeling of the comforts of Religion, and the freedome of following Gods service chearfully, may be interrupted, as *quicken me*, here doth impore. 8. VVhatsoever measure of spiritual life, strength or comfort can be abated and diminished by affliction, the renewed sense of Gods love and friendship to us, (which we should seek after always) can easily restore and recompence it; *Quicken me after thy louingkindnes, so shall I keep the testimonies of thy mouth.*

LAMED

In this section, he sheweth, first, how he was comforted under persecution, by faith in Gods Word: and to this end he commends the worth of the VVord of God, or of the Scripture, for foure reasons: The first is, because of the stability of it in heaven, *v.* 89. The next, for the durable usefulnes of it in every age of the Church, *v* 90. The third is, because by Gods Word the earth is established, *v.* 90, 91. The fourth is, be-

cause

cause of his own experience of comfort and strength by it in his affliction; *v.* 92. And in the next part, he expresseth his thankfulnesse in the rest of the verses of this section.

Ver. 89. *For ever, O LORD, thy word is setled in heaven.*

90. *Thy faithfulnesse is unto all generations: thou hast established the earth, and it abideth.*

91. *They continue this day according to thy ordinances: for all are thy servants.*

92. *Unlesse thy law had been my delight: I should then have perished in mine affliction.*

In his setting downe his comfort, which he had by faith in the VVord, and what estimation he had of the Scripture; Let us learn, 1. God hath given unto us his word to bear up our faith, in every hardest condition, and it is a sure rock which will not fail us, what soever appear, or howsoever we doe faile or faint: *For ever, O Lord, thy word is established.* 2. Albeit the effect of Gods VVord doth not appear sometime, but is over-clouded with trouble and tentations, yet it is sure and fixed by Gods decree unalterable in heaven, and cannot want the effect in due time: *For ever, O Lord thy word is setled in heaven.* 3. The stability of the Lords VVord depends upon the stability of God truth and faithfulnes, which because he is absolutely unchangable, his VVord is so also; *Thy faithfulness is unto all generations.* 4. The truth of God is not alwayes hid up in heaven, but in all generations the truth of the VVord, and faithfulnes of God who hath spoken it is from age to age made manifest amongst men; *Thy faithfulnes is unto all generations.* 5. The stability of the earth is nothing but the effect of Gods VVord, and the stability of the earth, and frame of the world, is a pawn of the stability of Gods VVord: *Thou hast established the earth, and it abideth.* 6. As heaven and earth do continue in their motion and station, and do serve God as his word hath ordained, so should we doe: *they continue this day according to thy Ordinances, for all are thy servants.* 7. Affliction draweth forth the worth of Gods VVord, which otherwise could not be known, and lets it be seen, that the VVord of God is able to save a sinking man in tribulation; *Unlesse thy law had been my delight, I should then have perished in my affliction.*

8. The Word of God, being received by faith, is able not only to save the believer from desperation in trouble, but also to make him rejoice, as he who is feeding on delicates, as experience hath proved; *unlesse thy law had been my delight, I should have perished in mine affliction.*

Ver. 93. *I will never forget thy precepts: for with them thou hast quickened me.*

94 *I am thine, save me: for I have sought thy Precepts.*

95. *The wicked have waited for me to destroy me: but I will consider thy testimonies.*

96. *I have seen an end of all perfection: but thy Commandment is exceeding broad.*

In the latter part of the section, he sheweth his thankfulnes: first, by engaging his heart to the faith and obedience of the Word, v. 93. Then, By dedication of himself unto God, as his servant, to be saved by him, v. 94. Thirdly, by engagement of his heart to continue against all persecution in the obedience of the Word, v 95. And fourthly, by commendation of the VVord above all things in the world, v 96. *whence learn*, 1. The worth of the VVord of God is found so excellent in the experience of the believers, that their experience doth fix and settle their estimation of it, their love to it, and their purpose to make use of it alwayes; *I will never forget thy Precepts, for with them thou hast quickened me.* 2. The believer is the Lords peculiar servant, bound to him by the bonds of Creation, Redemption and Covenant; and it is his duty thankfully to reckon his interest and right in God, and Gods interest in him, for his own encouragement and for gods praise, *I am thine.* 3. When a mans faith is strengthened about his own interest in God, then may he be confident to pray to God, and to expect for salvation temporal and eternal from him. *I am thine, save me.* 4. Honest endeavor to obey Gods commands, how weak soever, doth prove the believers interest in God, and confirmeth his hope to be saved by him; *I am thine save me, for I have sought thy Precepts.* 5. Persecutors of Gods servants for obedience to Gods VVord, are in effect murtherers both of soul and body, in driving them

to

to forsake Gods commands: *The wicked have waited for me to destroy me.* 6. The trouble which the godly sustain by persecutors, should drive them to search more deeply into the VVord of God, and to harden themselves against all that the persecutors can do: and every comfort given to them from the Word, should do the same; *But I will consider thy testimonies.* 7. The use of all things visible is temporal, but the use and benefit of the Scripture is everlasting: all things visible have their own perfections in their own kinde, and do extent some of them to one temporal use, others of them to another use, but the VVord of God extendeth in its kinde to all uses, which may bring blessedness in this life, and in the world to come; A man may satisfie himself in the contemplation of the worth and vertue of any thing, which is visible in the world, but the riches of the VVord of God is unsearchable, the deep wisdome of God in the Scriptures is unsearchable; and the perfection of the Scripture is above all comparison; *I have seen,* (saith he) *an end of all perfection, but thy Commandment is exceeding broad.*

MEM

Ver. 97. *O how love I thy law! it is my meditation all the day.*

He goeth on in this section, to commend the VVord of God, and to shew his estimation of it for eight reasons, The first is, because it hath gained the affection of his heart unto it, so as he cannot but continually dwell upon the meditation of it. *whence learn,* 1. As the Scripture in it self is most lovely for the Author, matter and use thereof: so is it most affectionately loved by the believer, and none can either express or judge how great is his affection to it, except God only, *O how love I thy law!* 2. True love to the Scripture maketh good memory of it, and frequent meditation of it also; *It is my meditation all the day.*

Ver

Vers. 98. *Thou through thy Commandments hast made me wiser then mine enemies: for they are ever with me.*

The second reason of commending the Scripture: is the wisdom which it teacheth against enimies. *whence learn,* 1. Holinesse is great wisdome: For albeit learning, and malice, and long experience may teach persecutors much, yet wisdom from the word of God doth teach the persecuted believer far more: *Through thy Commandements thou hast made me wiser then mine enemies.* 2. Such as derive their wisdom not from the Word of God, but from the counsel of flesh and blood, within or without themselves, cannot have their counsellors always with them to consult with, but he that seeketh his wisdom from God and his Word, hath his counsel alwayes present with him to bring to his remembrance what he hath learned, and to teach him to make use of it; *For thy Commandments are ever with me.* 3. Whatsoever use or benefit we make by the Word of God, all the glory thereof belongeth to the Lord; *For thou through thy Commandments hast made me wiser then mine enemies.*

Vers. 99. *I have more understanding then all my teachers: for the Testimonies are my meditation.*

The third reason of commending the Scripture is, because the beleever thereby is made more wise then his teachers. *whence learn,* 1. Wisdome is not so tied to teachers, but God is free to give as much and more to those that are taught: *I have more understanding then my teachers.* 2. Though the teacher give forth the general doctrine of faith and manners, yet there is a more particular application of the word to the hearers, which only god furnisheth unto the believer by the word: and in this respect the believer may say, *I have more understanding then my teachers.* 3. The special application of the Word to our several necessities, cometh by joyning private means with the publick, such as are reading, praying and meditation: *For the testimonies are my meditation.*

Ver.

Ver. 100. *I understand more then the ancients : because I keep thy Precepts.*

The fourth reason of the commending of the Word is, because it is able to make a man more wise then old age, and long experience of the affaires of men in the world can do. *whence learn*, 1. Old age and experience in common affaires, is not effectual to direct men in the course of Gods obedience, especially when they have to do with persecutors, but Gods special wisdom by the Word must come in here and teach ; *I understand more then the ancients.* 2. To keep close to direction of Gods Word is more safe then to follow the mind of antiquity departing from the Word, or the authority of men ; *I have more understanding then the ancients, because I keep thy Precepts.*

Ver. 101. *I have refrained my feet from every evil way : that I may keep thy Word.*

The fifth reason of the commendtaion of the Scripture, which is also an evidence of his respect unto it is, because for the love of the understanding of it, and keeping of it, he hath abandoned every sinful course, how pleasant and how profitable soever it seemed to be. *whence learn*, He that would be a wise disciple of Gods Word, must beware to follow sinful courses, for so he shall grieve Gods Spirit, who must make the Word clear unto him ; neither is it sufficient to abstain from notorious sins only, but also from every evil way for the same reason ; *I have restrained my feet from every evil way, that I may keep thy word.*

Ver. 102. *I have not departed from thy judgements : for thou hast taught me.*

The sixth reason of his commending the Word is, because he was enabled by it to overcome all tentations which tended to divert him from obedience thereof. *whence learn*, 1. As their

are

are not wanting tentations on all hands, to divert men from obedience of the Word, specially in time of persecution: so there is great need of adhering unto it alwayes, and specially in time of trouble, as the Psalmist did. *I have not departed from thy commandment.* 2. He who hath stood fast in his obedience in the day of trouble, may lawfully take comfort in it afterward, but must give the glory thereof unto God, as here: *I have not departed from thy judgements, for thou hast taught me.*

Ver. 103. *How sweet are thy words unto my taste! yea, sweeter then honey to my mouth.*

The seventh reason of his commending the Scripture is, because of felt sweetnesse in it. *whence learn*, 1. Their is pleasure and delight to be found in hearing, reading, speaking and meditating on Gods word, yet only the believer is he who can discern it: *How sweet are thy words to my taste!* 2. Spiritual pleasure doth far surmount earthly and carnal pleasure; *thy words are sweeter than honey to my mouth.*

Ver. 104. *Through thy Precepts I get understanding: therefore I hate every false way.*

The eighth reason of his commending the VVord is, because he is made wise to sanctification by it, and made to hate all sin for it. *whence learn*, 1. As men are involved in error, because they understand not the Scriptures; so by the knowledge of it they are delivered from errour, and made wise against seducers: *Through thy Precepts I get understanding.* 2. He that rightly understandeth the Scripture, as he cannot choose but love and commend it, so he cannot choose but hate every course contrary to it: *Therefore I hate every false way.* 3. Because every sinfull way is a false way, and cannot but deceive the man that walketh therein, therefore we must hate every sinfull way, and that from the fountain of love to the VVord of God; *Through thy Precepts I get understanding, therefore I hate every false way.*

NUN.

Ver. 105. *Thy Word is a lamp unto my feet: and a light unto my path.*

As in the former section he gave evidences of his love and respect to the Word of God, so in this section he giveth eight evidences of his sincere purpose to make use of it in his practice for time to come. The first is, his resolution to make it his light to direct him in all his actions. *whence learn*, 1. A mans wayes are all in darkness, except in so far as he followeth the direction of Scripture; but he that followeth the rule of the Word, knoweth whether he goeth, and what he doth; *Thy word is a lamp unto my feet.* 2. The light of Scripture is not only able to give a man general rules for ordering his life, but also to direct every particular action, *Thy word is a light unto my path.* 3. Love to the word, & estimation of it (which is the duty set forth in the former section) is best evidenced by making practical use of it in amans conversation, which is the duty set down in this section: and whosoever loveth it, and loveth it so as to obey it, shall finde a sweet, lively and comfortable light in it, to carry him through all the dark passages of this miserable and sinful life, that he shall have cause to say, *Thy Word is a lamp unto my feet &c.*

Ver. 106. *I have sworn, and I will perform it: that I will keep thy righteous judgments.*

The second evidence of his purpose, to conform his life to the rule of the Word, is the tying of himselfe by an oath to endeavor to keep it. *whence learn*, 1. The upright man is willing to be bound to the obedience of Gods Word, not only with the

the necessary bond of Gods Command, and of his natural duty to his Sovereign, but also by the straitest voluntary bonds he can, and will not repent his resolution for ever: *I have sworne and will perform it, that I will keep thy righteous judgements.* 2. Vowes, Covenants and Oathes, to tie us unto the faith, profession and obedience of the true Religion set downe in Scripture, are lawful and sanctified means to help us to be constant; *I have vowed and will performe it, that I will keep thy righteous judgments.* 3. The equity of all the Commands of God should be a great motive to fasten us unto the obedience thereof; *I will keep thy righteous judgments.*

Vers. 107. *I am afflicted very much: quicken me, O LORD, according to thy word.*

A third evidence of his purpose to make use of Gods Word is, his seeking nothing for his comfort and incouragment in his greatest affliction, except the quickening of spiritual life in himself by the VVord. *whence learn,* 1. It is no strange thing for the most holy men to be acquainted with the saddest sort of affliction, bodily and spiritual: *I am afflicted very much.* 2. From whence soever affliction doth come, faith goeth to God only for comfort, as here *Quicken me, O Lord.* 3. VVhen God is pleased to make the VVord of promise lively, or to performe what the promise alloweth us to expect, such a consolation is a sufficient antidote to the heaviest affliction; *Quicken me, O Lord, according to thy word.*

Ver. 108. *Accept, I beseech thee, the free will offrings of my mouth, O LORD, and teach me thy judgments.*

A fourth evidence of his purpose to make use of Gods VVord, is his present practise of it, in offring spiritual sacrifices of confession, praise and prayer, that his service may be acceptable, and that he may be taught yet more in the obedience of the VVord. *Whence learn,* 1. It was spiritual, morall service, which the Lord by the Ceremonial Law did teach his people of old to offer unto him through Christ, and the godly in the Jewish

Jewish Church were not ignorant of this: for here the Psalmist prayeth: *Accept, I beseech thee, the free-will offerings of my mouth.* 2. Albeit our best service be unworthy of it self to be presented to God, but must have weight by Gods gracious acceptation, yet must we offer it, and have hope through Christs sacrifice that it shall be accepted: *Accept, I beseech thee, the free-will offerings of my mouth.* 3. Together with the offer of our present service, it is good to joyne the purpose of growing in obedience and prayer for grace so to do still; *Accept the free-will offrings of my mouth, and teach me thy judgements.*

Ver. 109. *My soule is continually in my hand: yet do I not forget thy law.*

The fifth evidence of his purpose to practise Gods VVord, is his resolution on all hazards, even of his life, to keep affectionate memory, & actual respect unto Gods revealed will: *whence learn.* VVhosoever will live godly, must resolve to run hazard of life daily in the time of persecution, & he who laith his reckoning so, hath evidence in himself of his upright purpose, to follow Gods VVord; *My soul,* or my life *is continually in my hand,* as ready to be laid downe for maintaining of righteousnes; *Yet do I not forget thy law.*

Ver. 110. *The wicked have laid a snare for me: yet I erred not from thy Precepts.*

The sixth evidence of his purpose of constancy in Gods service, is his approving of his former carriage, in his by-past trial, which sheweth he is resolved so to do also for time to come. *whence learn,* 1 It is usuall with persecutors to make acts and statutes, or to broach some danger one or other, which shall either force the godly to go off the rightway of obedience to Gods VVord, or to fall in the snare; *The wicked have laid a snare for me.* 2. The godly must hold on the royal way of Gods commands, whether he fal in the snare of worldly inconvenience or not, as the Psalmist did: *Yet I erred not from thy Precepts.* 3 He who hath kept the high-way, and hath troden upon snares, & repenteth not his course, giveth evidence of his sincere purpose

pose to follow the Lord thereafter also, through all dangers, as this example teacheth us.

Vers. 111. *Thy testimonies have I taken as an heritage for ever: for they* are *the rejoycing of my heart.*

A seventh evidence of his purpose to adhere to Gods Word, is, his placing of his riches and pleasure in his adhering unto it, *whence learn*, 1. The Word of God believed, is the sureſt riches of the Saints, which when all things faile, doth maintain and hold up their right unto God and eternal life and so should it be looked upon by the believer; *Thy testimonies have I taken as my heritage for ever.* 2. The felt benefit of the Word of God, furnishing spiritual light, comfort, peace, strength, meat, drink, clothing, and whatsoever comodities an inheritance can yeeld, is and should be the joy of the believer, and a tie upon his heart to make him stick cloſe unto it; *thy testimonies have I taken as my heritage for ever, for they are the rejoycing of my heart.*

Ver. 112. *I have inclined mine heart to perform thy statutes alway*: even *unto the end.*

The eight evidence of his purpose to practise the Word of God, is the bent of his heart, carrying him on to perform whatsoever God doth command all the days of his life. *whence learn*, 1. Albeit it be Gods work only to incline the heart unto Gods testimonies, as we see, *v.* 36. yet when God hath made the change, and his child is content to follow the direction of Gods Word, this inclination of the heart is counted also the mans own work; as here, *I have inclined my heart.* 2. As only hearty service pleaseth the Lord, so that only is sincere and constant, which proceeds from the heart: and he who findeth this inclination, hath in himself the witnesse of his sincerity; *I have inclined my heart to perform thy statutes alwayes even to the end.*

SAMECH.

SAMECH.

Verſ. 113. *I hate* vaine *thoughts: but thy Law do I love.*

114. *Thou art my hiding place, and my ſhield: I hope in thy Word.*

As he gave before evidences of his affection to the Scripture, and of this purpoſe obey it in his practice: ſo in this ſection he giveth ſix evidences of his hatred of of the evil, which is contrary to the good, which is promiſed and commanded in the Scripture, The firſt evidence, is his hatred of the moſt ſecret and meaneſt degrees of actuall breaches of the Lords law: and for this proteſtation he giveth three reaſons. *Whence learn,* 1. With earneſt love to good, hatred of evil neceſſarily muſt be joyned, as the connexion of theſe duties in ſeveral ſections doth teach. 2. Every diſlike of evil is not ſufficient, but perfect hatred is required of us againſt all ſorts and degrees of ſin: *I hate vain thoughts.* 3. All ſinfull courſes in Religion or converſation, (ſuch as are all thoſe that are not warrantable by Gods Word,) are unprofitable, and ſhall diſappoint all thoſe who do follow them; *I hate vaine thoughts.* 4. Hatred of ſin is then acceptable to God, when it floweth from the love of Gods Word ſet down in Scripture: *But thy law do I love.* And this is the firſt reaſon of his proteſtation. 5. The protection and defence which is to be found in God againſt the evill of trouble, ſhould ſtrengthen the believer in the hatred of the evil of ſin, as here it doth: *Thou art my hiding place and my ſhield:* and this is the ſecond reaſon of his proteſtation. 6. Faith in Gods Word is the fountain of the hating of ſin, and confiding in God; *I hope in thy word:* and this is the third reaſon of his proteſtation.

Ver. 115. *Depart from me ye evill doers: for I will keep the Commandments of my God.*

A second evidence of his hatred of sin, is his renouncing all fellowship in sinning with whatsoever person or persons; let them seek Associates where they list, he would have no fellowship with them in the unfruitful works of darkness. *whence learn.* 1. He that would eschew sin, must beware to comply with wicked men in their wicked courses, and in this respect must separate from them, not altogether from conversing with them, for then a man must go out of the world, but from fellowship with them in evil doing: for in this respect is it that he saith, *Depart from me ye evil doers.* 2. Nothing can save a man from complying with sinners, but sincere resolution to keep Covenant and Communion with God, and not to displease him; *For I will keep the Commandements of my God.*

Vers. 116. *Uphold me according unto thy Word, that I may live: and let me not be ashamed of my hope.*

The third evidence of his hatred of sin, is partly his estimation of it as shamefull thing, and partly his prayer to be preserved from the shame which sin doth draw after it. *whence learn,* 1. The believer doth not lean to his own strength, or holy purpose, but is sensible that he shall easily fall into sin, except God preserve spiritual life in him: and therefore he prayeth: *uphold me that I may live* 2. Albeit a beleever be not able in himselfe to persevere, yet because of Gods promise to hold up the weak who lean unto him, he may be confident to stand, *uphold me, according to thy word, that I may live.* 3. Sin should therefore be hatefull, because it bringeth shame to the sinner of it selfe, and shameful disappointment of his hoped for felicity; *uphold me, and let me not be disappointed of my hope.*

Ver. 117. *Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.*

The fourth evidence of his hatred of sin, is his fear of mischief and perishing, which he cannot eschew, except by Gods preserving

serving of him in the course of his obedience. *whence learn,* 1. The strongest believer is most sensible of his own weaknesse, and most afraid to sin, and most apprehensive of the evil of sinning, and of the good of persevering in the obedience of God: therefore again he prayeth, *Hold thou me up, and I shall be safe.* 2. Gods preserving a man from sinfull courses, giveth great encouragment to him to persevere sincerely in the obedience of all Gods commands: *Hold thou me up, and I will have respect unto thy statutes continually.* 3. The believer may undertake any duty, provided he take God for the surety of his performance, who if he be sought unto my prayer, and relied upon in the use of his meanes, will not refuse to inable us to perform whatsoever dury we shall undertake; *Hold thou me up, and I will have respect unto thy statutes continually.*

Vers. 118. *Thou hast troden down all them that erre from thy statutes: for thy deceit is falshood.*

119. *Thou puttest away all the wicked of the earth* like *drosse: therefore I love thy testimonies.*

The fifth evidence of his hatred of sin, is his observation of the mischief decreed and begun to be executed against evil doers. *whence learn,* 1. It is a special meanes to preserve us from sinfull courses, to observe the mischief which followeth thereupon: *Thou hast troden down them that erre from thy statutes.* 2. Only they who fear to sin, do see the evil of other folks sinning, and only they can make good use of Gods judgment on others, who are sensible of the merit of sin, if they should fal into it themselves: for this is the observation of a believer. 3. Albeit the wicked hold their head high, and lift up themselves in their sinful courses against God, yet he hath already trod down many such persons, and hath decreed to tread down all of that sort: *Thou hast troden down all them, &c.* 4. Not only such as openly and grossely are wicked and prophane, but also all they who please themselves in the by-paths of their own wandring, & do not care for pleasing of God, shal perish, *Thou hast troden down all them that err from thy statutes.* 5. Whatsoever be the baits of pleasure, profit and preferment which draw men from the obedience of God, and whatsoever be the excuses, pretences and confidences which do secure the impenitent sinners consci-

ences, all will be found to be selfe-deceit, lies and vanity: *For their deceit is falsehood.* 6. The godly and wicked live together in the visible Church, as drosse and good mettal, but God who is the purger of his Church, will not fail by diversity of trials, and judgments to put difference between them, and at last will make a perfect separation of them, and cast away the wicked as refuse: *Thou puttest away all the wicked of the earth as drosse.* 7. The destruction of evil doers, as it should make us hate sinne, so should it move us to love the course of holinesse: *Thou puttest the wicked away, therefore I love thy testimonies.*

Vers. 120. *My flesh trembleth for fear of thee: and I am afraid of thy judgement.*

The first evidence of his hatred of sin, is the feare he hath of Gods threatening, and wrath, and judgments. *whence learn,* 1. A tender heart is easily affected, as with Gods mercies, so also with Gods judgments: *My flesh trembleth.* 2. The godly because of the remainder of sinne in them, and their natural frailty, are not exempted from the sense of the terror of God, yea it is needful they be now and then exercised therewith, that so they may be kept in aw, and their joy may be tempered with fear & trembling, and their prayer may be sharpened, and they may be kept watchful, and so their obedience may be furthered: *My flesh trembleth for fear of thee, and I am afraid of thy judgements.*

AIN.

Ver. 121. *I have done judgment and justice: leave me not to mine oppressors.*

In this section he prayeth to be directed, comforted and holden against his oppressors, for six reasons. The first whereof, is because his carriage and cause was righteous. *whence learn,*

learn, 1. It is no ſtrange thing to ſee godly innocent men troubled, perſecuted and oppreſſed: for here is one oppreſſed, who ſaith truly, *I have done judgment and juſtice.* 2. A believer put in the power of oppreſſors for a good cauſe, may call for, and look for Gods aſſiſtance, and preſence, and not to be given over to the will of the perſecutors: *Leave me not to mine oppreſſors.*

Verſ. 122. *Be ſurety for thy ſervant for good, let not the proud oppreſſe me.*

Another reaſon of his petition, is becauſe he hath ground by the Covenant of grace, to requeſt God to ingage for him, that he ſhall not be oppreſſed utterly *whence learn.* 1. Seeing the Lord is obliged to his people by Covenant, to defend his ſervants againſt their enemies, and that all things ſhall turn to their good, the believer hath Warrant to imploy God in his need, to interpoſe himſelfe for the relief of his ſervant, that he be not diſtreſſed: *Be ſurety for thy ſervant for good, and let not the proud oppreſſe me.* 2. Before men do turn perſecutors of the godly, they forget both God and their own condition, and become proud: *Let not the proud oppreſſe me.*

Verſ. 123. *Mine eyes faile for thy ſalvation: and for the word of thy righteouſneſſe.*

A third reaſon, becauſe he is like to faint and loſe hope by the Lords long delaying of delivery. *whence learn*, 1. As men have received a greater meaſure of faith, ſo uſe they to get a greater meaſure of tryall, as hear this champion is ſuffered to ly in trouble till he be like to ſink in it: *Mine eyes faile for thy ſalvation.* 2. Albeit the words of promiſe be neither performed, nor like to be performed, yet faith ſhould juſtifie the promiſe, for true and faithfull: *Mine eyes faile for the word of thy righteouſneſſe.*

Verſ. 124. *Deal with thy ſervant according unto*

thy mercy: and teach me thy ſtatutes.

125. *I am thy ſervant, give me underſtanding, that I may know thy teſtimonies.*

The fourth reaſon of his petition for delivery and help, and for direction how to carry himſelf in trouble, in the mean time till delivery come, is becauſe the Lord uſeth to deal with his ſervants, not in juſtice, but in mercy. *whence learn*, 1. The courſe of Gods dealing with his children, is not the rule of ſtrict juſtice, or the Covenant of works, but the way of mercy: *Deal with thy ſervant according to thy mercy.* 2. It ſhould ſatisfie the requeſt of the child of God under perſecution, if God ſhall direct him to walk holily and righteouſly till the delivery come, and to profit in ſanctification: *Deal with thy ſervant according to thy mercy, and teach me thy ſtatutes.* 3. When tentation unto miſ-beliefe doth oppoſe our petition, or the reaſons thereof, it is wiſdome to reſiſt it, and to aſſert our intereſt in the promiſe, whatſoever be oppoſed, and to purſue our petition: *I am thy ſervant, give me underſtanding, that I may know thy teſtimonies.*

Verſ. 126. *It is time for thee, LORD, to work: for they have made void thy Law.*

The fifth reaſon of his petition, is becauſe the perſecutors were come to the height of ſinne, and did ſtand in no awe of God, or his Word, but rejected it as a thing of nought. *whence learn*, 1. As ſinners grow in ſinne till they trample Gods law under their feet, ſo according as they grow in their ſinne, the time of Gods manifeſting his juſtice draweth near; *It is time for thee, Lord, to work.* 2. What perſecutors do intend, yea, and what their work of perſecution driveth at, and intendeth, is put upon the perſecutors ſcore; *for they have made void thy Law*, is charged upon them for their controvening of it ſo groſly, as if they had intended to aboliſh it.

Verſ. 127. *Therefore I love thy Commandments above gold, yea, above fine gold.*

128. There-

128. *Therefore I eſteem all* thy *precepts concerning all things* to be *right:* and *I hate every falſe way.*

The ſixth reaſon of his petition, is becauſe the more the perſecutors go about to make Gods law void, the Pſalmiſt was the more zealous for it, loved it, eſteemed of it, juſtified it, and hated whatſoever was contrary to it ſo much the more. *Whence learn,* The hatreds of holineſſe and of Gods truth, perceived in the perſecutors, ſhould ſtirre up the love of the godly to the truth ſo much the more, *Therefore I love thy commandments.* The more that the wicked deſpiſe Gods Word, we ſhould eſteem the more of it; *I love thy commands above gold yea, above fine gold* The more they wrangle, and wreſt it in any poynt, the more ſhould we defend and juſtifie it in every poynt; *Therefore I eſteem thy precepts concerning all things to be right.* And the more the wicked love wickedneſſe, we ſhould the more hate it, and all the branches of it; *I hate every falſe way.*

PE

In this ſection he profeſſeth, his high eſtimation of, and affection to the word of God, *v.* 129. 130. 131. and prayeth for the benefits which are offered, and may be had in it, in the reſt of the ſection.

Verſ. 129. *Thy teſtimonies are wonderfull: therefore doth my ſoul keep them.*

130. *The entrance of thy words giveth light: it giveth underſtanding unto the ſimple.*

131. *I opened my mouth, and panted: for I longed for thy commandments.*

He falleth here in a new admiration of the excellency of the

VVord of God, and in a vehement passion of love toward it: *whence learne,* 1. As the VVord of God in Scripture is wonderfull in it selfe, and wonderfull in the operation thereof, so when it is best seen, it is most admired, and every new looking upon it, raiseth new admiration of it: *Thy testimonies are wonderfull.* 2. The more the VVord is admired, the more is it loved and submitted unto, and more earnest desires are kindled to make use thereof in practice: *Therefore doth my soul keep them.* 3. The innermost cabinet of a mans soul, is the proper case wherein to keep the knowledge of faith, love, and purpose of obedience of Gods testimonies: *My soul doth keep them.* 4. Albeit the VVord of God in Scripture be full of high mysteries, yet (which is indeed wonderfull) it may be read with profit by simple people, or any who desire knowledge; and it is so plaine to every one who will be Gods disciple, as it giveth light and direction presently to the reader, in the main points of salvation, and commanded duties: *The entrance of thy word giveth light.* 5. An humble soul loving to be instructed, albeit weak in natural judgment, shall be made wise to salvation by it: *It giveth understanding to the simple.* 6. The more a man knows the wonderfull excellency, use, and benefit of the Scripture, the more will he love it, and long to understand more of it, as here the Psalmists experience teacheth: *I open my mouth, I panted, for I longed for thy commandments.* 7. Common and ordinary affection, or desire after the saving knowledge of the Scripture, is not sufficient, but affection earnestly bended is necessary according as the excellency of the wisdome in it doth require: *I opened my mouth, and panted.* 8. The VVord of God is no lesse necessary, and comfortable to a mans soul, then meat is to the hungry, drink to the thirsty, or coole-aire to the weary: *I opened my mouth and panted.* 9. VVhen a mans affection and love to Religion is kindled, he hath great need to study hard, to have sound knowledge and understanding of the Scripture, lest his zeal and affection miscarry: *I longed for thy commandments.*

Vers. 132. *Look thou upon me, and be mercifull unto me: as thou usest to do unto those that love thy Name.*

Unto this profession of his estimation and affection unto the Scripture,

Scripture, he ſubjoyneth four petitions for the right uſe and benefit thereof. The firſt is the ſenſe of that mercy which is promiſed and uſually beſtowed upon ſuch as love the Lord. *whence learn*, 1. The Lord beſtoweth but ſhort glimpſe of his favour and reconciliation on his ſervants, that they may finde their need to have that ſenſe often renewed unto them: *Look thou upon me, and be merciſull unto me.* 2. As it is a mark of Gods childe to finde in himſelfe love of Gods Name, ſo it is a mark put upon him, to be viſited by God with glimpſe of kindneſſe, and mercy to him: *Look upon me, and be merciſull unto me, as thou uſeſt do to them that love thy Name.* 3. As it is good to mark Gods uſual dealing with his own children, ſo it is good to ſtudy conformity with Gods children in our affection to God, that we may finde conformity with them in conſolation, for ſo doth the Pſalmiſt here. 4. It is wiſdome for us not to affect ſingularity of divine diſpenſations toward us, but to be content to be dealt with as others of Gods children before us have been dealt with: *Be merciſull to me, as thou uſeſt to do unto thoſe that love thy Name.*

Verſ. 133. *Order my ſteps in thy word, and let not any iniquity have dominion over me.*

The ſecond petition is for ſanctification of his actions, and for mortification of ſinne. *whence learn*, 1. Albeit we have the Word of God for our perfect rule, yet we have need that God ſhould fit us, and ſtrengthen us to the obedience of it: *Order my ſteps in thy word.* Albeit by nature we are ignorant and erronious, uncertain and unſtable in the way of Gods obedience, yet in the ſenſe of our ſinne and weakneſſe, we may pray to God with confidence to be heard; *Direct, order, and eſtabliſh my ſteps in thy word*: for ſo much VVord in the Original doth import. 3. Albeit by nature we are ſlaves to ſin, and any ſin may bring us in ſubjection, yet when in the ſenſe of our weakneſſe, we have recourſe to God to be helped, we may pray with hope to be heard: *Let not any iniquity have dominion over me.*

Verſ. 134. *Deliver me from the oppreſſion of man: ſo will I keep thy precepts.*

The

The third petition is for delivery from the oppreſſion of perſecutors, that they be not able to drive us from the belief and obedience of Gods Word. *whence learn*, 1. Beſide the body of ſinne and inward tentations, the godly have the perſecution of the wicked without to drive them from Gods ſervice, as this prayer doth import. 2. When the Lords ſervants in the ſenſe of their weakneſſe, do ſeek help againſt perſecutors, he both can and will deliver them either by breaking the yoke of the oppreſſor, or by giving ſtrength to them to bear out in holy obedience of Gods word, under the burthen: *Deliver me from the oppreſſion of man.* 3. The end of our ſeeking to be free from bodily bondage and trouble from men ſhould be, that we may ſerve God the more chearfully: *Deliver me, ſo will I keep thy ſtatutes.*

Verſ. 135. *Make thy face to ſhine upon thy ſervant, and teach me thy ſtatutes.*

The fourth petition is for ſpirituall conſolation, and increaſe of ſanctification. *whence learn*, 1. Albeit the ſenſe of Gods favour to us may be withdrawn for a time, yet the right which we have to God reconciled to us in Chriſt, may bear us out in the hope of having it renewed unto us in his ſervice: *Make thy face to ſhine upon thy ſervant.* 2. Becauſe the Lord uſeth, with the light of conſolation, to give alſo the light of direction in duties we ſhould ſeek both, and wait for both from the Lord *Make thy face to ſhine, and teach me thy ſtatutes.* 3. As there are degrees of Gods manifeſting of his favour, and degrees of profiting in the obedience of Gods word: ſo ſhould we ſeek the increaſe of both, and no meaſure received ſhould hinder the ſeeking of a greater meaſure, as the often repeating of the ſame petitions in effect doth ſhew: *Make thy face to ſhine upon thy ſervant, and teach me thy ſtatutes.*

Ver. 136. *Rivers of waters runne down mine eyes: becauſe they keep not thy Law.*

He addeth a reaſon to this laſt petition, becauſe it grieved him much to ſee God diſhonoured by them among whom he lived, and to ſee them, by not obeying Gods ſtatutes, draw upon

on themſelves Gods wrath, *whence learn*, 1. He who is ſorrowfull for diſpleaſure and diſhonour done to God, may look to be comforted by God, as the connexion of this reaſon with the former petition doth teach. 2. True zeal is ſo farre from private revenge of perſonal injuries received by perſecutors, as it can pitty their miſerable caſe, and mourn for them: *Rivers of waters run down mine eyes, becauſe they keep not thy Law.* 3. Godly affections are larger then bodily expreſſions can ſet forth and that which bodily expreſſions do ſet forth, ſignifieth a will to vent much more then the body could furniſh. *Rivers of waters runne down mine eyes, becauſe they keep not thy Law.*

TSADDI.

Ver. 137. *Righteous* art *thou, OLORD: and upright* are *thy judgments.*

In the laſt verſe of this ſection, he prayeth for a greater meaſure of the ſaving knowledge of the Scripture, moſt ardently, and premiſeth eight reaſons before the prayer, from which he doth inferre his petition as a concluſion: The firſt reaſon of this petition, is from the righteouſneſſe of God, which appeareth in the Scripture; and in the execution of Gods Word. *whence learn*, 1. The way ſet down in Scripture for juſtifying of men, and the way ſet down for ſanctifying of men, and for the ſaving of ſuch as follow the way preſcribed of God for ſalvation, and the puniſhing of ſuch as deſpiſe the way of life preſcribed, are very righteous, when they are well conſidered: *upright are thy judgements.* 2. The way of righteouſneſſe ſet down in Scripture, and of execution made according to it, may be demonſtrated by the eſſential righteouſneſſe of Gods nature, becauſe as he is righteous, ſo muſt his Word and working conforme thereto be righteous, alſo: *Righteous art thou, O Lord, and upright are thy judgements.*

Verſ. 138. *Thy teſtimonies* that *thou haſt commanded, are righteous: and very faithfull.*

The

The second reason of the petition is, because the testimonies of Scripture which God hath commanded us to believe and obey, are not only righteous but also very faithfull, which can never fail a man that believeth and obeyeth them. *whence learn*, 1. To the end that our faith and obedience may be solidly grounded, we must hold for a foundation, that the Scriptures are righteous and true, and that every truth revealed therein, doth include a command to believe it; and every duty of men declared therein, includeth a command to obey it: *Thy testimonies which thou hast commanded, are righteous, and very faithfull.* 2. It is needfull for a believer to labour to have the impression of the truth, and righteousnesse of the Word of God in Scripture stamped on his own heart by freequent meditation, and acknowledgement thereof, as the Psalmists example here doth teach us.

Ver. 139. *My zeal hath consumed me: because mine enemies have forgotten thy words.*

The third reason of the petition is, because his zeal to the commands of God was so great, as the opposition which his enemies made unto them, did torment him, and such zeal required growing knowledge. *whence learn*, 1. Zeal had great need of sound knowledge, that it miscary not, and he that findeth zeal kindled in his breast, should labour to informe himselfe well, as the Psalmist doth, v. 144. and here: *My zeal hath consumed me, because mine enemies have forgotten thy word.* 2. Holy affections are able to work upon the body, no lesse then common and natural affections: *My zeal hath consumed me.* 3. The contempt and misregard of the Word of God, perceived in and, especially in professors within the visible Church, is a just reason of zeal, a just cause of grief and anger against such workers of iniquity: *My zeal hath consumed me, because mine enemies have forgotten thy word.*

Ver. 140. *Thy word is very pure: therefore thy servant loveth it.*

The fourth reason of his petition, is because he seeth such holinesse and unmixed truth in Gods Word, as he cannot chuse but

but love it, and therefore must pray that he may know more of it. *whence learn*, 1. The Word of God is a Word clean from all mixture of flattery or falshood, tried to be true in the experience of all ages: *Thy word is very pure.* 2. New contemplations of the excellency of the Lord of the Word, draweth forth new commendations of it, and raiseth fresh affection of love to it; *Thy word is very pure, therefore thy servant loveth it.*

Ver. 141. *I am small and despised: yet do I not forget thy precepts.*

The fifth reason of his petition is, because the Word of God held up his heart, and comforted him against all the contempt of men *whence learn*, 1. The godly may readily lose reputation at wicked mens hands, when they will not comply with their wickedness: *I am small and dispised.* 2. Albeit we do lose estimation for adhering to the Word of God, yet the Word should not lose estimation for that with us: *I am despised, yet do I not forget thy precepts.*

Vers. 142. *Thy righteousnesse is an everlasting righteousnesse: and thy Law is the truth.*

The sixth reason of his petition, is because everlasting righteousnesse, and everlasting truth is in Gods Word, and may be found in experience by it. *whence learn*, 1. This is the excellency of the Law of God above all the lawes of men, that not only it is righteous at the first giving out, but also righteous in all ages and times: *Thy righteousnesse is an everlasting righteousnesse: and thy law is truth*, 2. The righteousnesse which God hath devised and set down in his Word to justifie sinfull men, is an everlasting righteousnesse, even the righteousnesse by faith in Jesus Christ, borne witnesse unto by the Law and the Prophets: *Thy righteousnesse is an everlasting righteousnesse, and thy Law is truth.* 3. It is good for the setling and strengthning of the holds of our faith, to consider againe and again, what excellent profit may be had by it, and how true it is, as here the Psalmist doth.

Ver. 143.

Ver. 143. *Trouble and anguiſh have taken hold on me:* yet *thy Commandments* are *my delight.*

The ſeventh reaſon of his petition, is becauſe the Word of God hath been his delight, when trouble and vexation hath befallen him for obedience of it. *whence learn,* 1. The believer is not exempted from outward trouble for righteouſneſſe, nor from the vexation and inward anguiſh of ſpirit which may follow it: *Trouble and anguiſh have taken hold on me.* 2. After that the believer hath felt his own weakneſſe, and the force of trouble, he may expect victory over trouble, and to be rid from the vexation of it, and brought even to rejoycing in tribulation: *yet thy Commandements are my delight.*

Verſ. 144. *The righteouſneſſe of thy teſtimonies is everlaſting: give me underſtanding, and I ſhall live.*

The eighth reaſon of his petition, is becauſe life everlaſting is to be had by the everlaſting righteouſneſſe, ſet down in Gods Word, therefore he prayeth to have more underſtanding thereof, that is, to have more clear knowledge and more ſtrong faith in Gods teſtimonies. *whence learn,* 1. This is the main Doctrine in all the VVord of God, to teach men concerning everlaſting righteouſneſſe, or how a man is juſtified before God, therefore is this again repeated: *Thy righteouſneſſe* or, *the righteouſneſſe of the teſtimonies is everlaſting.* 2. The belief or ſaving underſtanding of this Doctrine bringeth eternal life to the believer, and for this end, being joyned as the laſt reaſon with the fromer ſeven reaſons, it ſhould make a man ſeek to grow in the faith, or in the ſaving knowledge of the teſtimonies of God ſet down in his VVord: *Give me underſtanding, and I ſhall live.*

COPH,

COPH.

Verſ. 145. *I cried with* my *whole heart: heare me, O LORD, I will keep thy ſtatutes.*

In this ſection he falleth on another main petition unto God, for reſtoring unto him, and encreaſing in him the vigour of ſpiritual life by his VVord, *v.* 149. and to preſſe this petition he uſeth foure arguments, ſome going before, ſome following after it. The firſt argument hath four branches; the firſt is, becauſe he hath prayed earneſtly before for quickening of him, that ſo he might be enabled to ſerve God. *Whence learn*, 1. VVhen the world is crying, VVho will ſhew us any good thing? this man wiſhing for pleaſure, and that man for riches, and he for honour, and he for preferment, the Lords children ſhould be ſeeking grace to ſerve God, as the Pſalmiſt did: *I cried with my whole heart, hear me, O Lord, and I will keep thy ſtatutes.* 2. VVhen the conſcience can bear witneſſe of hearty ſeeking of grace to ſerve God, the Supplicant may confidently call for, and expect comfortable quickening of his ſpirit unto Gods ſervice, as the compariſon of this verſe with the 149. verſe doth ſhew. 3. VVhatſoever ſpiritual grace we ſeek of God, we ſhould ſeek it earneſtly; for if we ſeek it, ſo as if we did not regard whether we obtained our requeſt or not, ſuch ſeeking ſhould undervalue the grace which we ſeek; *I cried with my whole heart*

Ver. 146. *I cried unto thee, ſave me: and I ſhall keep thy teſtimonies.*

Another branch of the argument is, becauſe he did not pray for delivery out of his trouble, for ſatisfaction of his natural deſire, but that he might give further proof of his purpoſe to obey Gods

Gods VVord. *whence learn*, The conscience of a sincere purpose to seek God, may encourage us to seek both consolation, and lively ability to serve him; *I cried unto thee, save me, and I shall keep thy testimonies.*

Vers. 147. *I prevented the dawning of the morning, and cried: I hoped in thy word.*

A third branch of the argument is, because out of hope to find the fruit of Gods promises, he had been early about the duty of prayer. *whence learne*, 1. Prayer should be earnestly followed and with no small diligence in using of the meanes, specially of prayer, so the Lords children come by their holy desires, as here we see; *I prevented the dawning of the morning, and cried.* 2. Looking unto the VVord doth furnish faith and hope, and faith and hope do furnish prayer, or else the Supplicant might soon faint: *I cried, I hoped in thy word.*

Ver. 148. *Mine eyes prevent the night-watches: that I might meditate in thy word.*

A fourth branch of the argument is, because when his nights rest was broken by troubles, he did meditate on Gods VVord: when his persecutors were securely sleeping. *whence learn*, 1. The difficultie wherein the Lords children are cast many times, doth bereave them of their nights rest: *Mine eyes prevent the night-watches:* 2. The time which solicitude doth take from our sleep, is to be spent upon prayer and meditation of Gods VVord, and not upon perplexing thoughts: *Mine eyes prevent the night-watches, that I might meditate in thy word.*

Vers. 149. *Heare my voice according unto thy loving kindnesse: O LORD, quicken me according to thy judgement.*

This is the main petition in this section, put up for renewing and encreasing in him the vigour of [illegible] y faith in the VVord,

for it, from the Lords engagement by his Word, to be Advocate for him, to deliver him, and to quicken him. *whence learn*, 1 Albeit the godly under persecution have a good cause, yet they cannot plead it, except God their Redeemer shew himself as Advocate for them: therefore prayeth the Psalmist, *Plead my cause*. 2. When God the Redeemer pleadeth a mans cause, he doth it to purpose really and effectually: *Plead my cause and deliver me*. 3. Except the Lords Clients shall find new influence from God from time to time in their troubles, they are but as dead men in their exercise: For, *Quicken me*, importeth this. 4. Till we find lively encouragement given to us in trouble, we must adhere to the Word of promise: *Quicken me according to thy word*. 5. What the believer hath need of, that God hath not only a will to supply, but also an office to attend it & power to effectuate it, as here he hath the office of an *Advocate*, and of a powerfull *Redeemer* also, wherein the believer may confidently give him daily employment, as he needeth; *Plead my cause, and deliver me, quicken me according to thy word*.

Ver. 155. *Salvation is far from the wicked: for they seek not thy statutes.*

A third reason of his petition of delivery is, because the wicked who misregard Gods commands when they fall into trouble, are far from delivery. *whence learn*, 1. The wicked have neither right to salvation, nor to temporall delivery from trouble when they fall into it; *Salvation is far from the wicked*. 2. It is the mark of a wicked person to misregard, or not to care to know and obey Gods VVord: *Salvation is far from the wicked, for they seek not thy statutes*. 3. Salvation is near to those that make conscience to obey Gods VVord, how strait soever their condition shall seem, for so much doth the force of this reason import.

Ver. 156. *Great are thy tender mercies, O LORD: quicken me according to thy judgements.*

A fourth reason of his petition is, because Gods tender mercies are great, and therefore the Psalmist may expect the influence of life till he be delivered. *whence learn.* 1. When the godly do think or speak of the damnable condition of the wicked, they should not be senseless of their own deserving, nor of Gods grace, which hath made the difference between the wicked and them; *Great are thy tender mercies, O Lord.* 2. As the mercies of the Lord, which are the fountain of all the benefits which the believer doth ask, are very excellent in themselves: so are they in the estimation of the believer, when he looketh upon them: they are many and mother-like, tender and great; *Great are thy tender mercies, O Lord.* 3. Spiritual life is subject to often fainting, and hath need frequently to be supported and restored by the believers looking on the Promise, and presenting of his case unto God on the one hand, and by Gods granting of the petition on the other hand: *Quicken me according to thy judgements.*

Vers. 157. *Many* are *my persecutors, and mine enemies; yet do I not decline from thy testimonies.*

A fifth reason of his petition is, because he had many persecutors, and yet did adhere to Gods Word. *whence learn,* 1. As it is no strange thing to see the godliest men exposed most to persecution; so it is no small measure of grace which God bestoweth on them, to bear out the truth against all opposition; *Many are my persecutors and mine enemies, yet do I not decline from thy testimonies.* 2. He who continueth in the faith and obedience of the Word against persecution, may expect sustenance and consolation in his trouble, and delivery out of it: for this is the force of the reason.

Vers. 158. *I beheld the transgressours, and was grieved; because they kept not thy Word.*

A sixth reason of his petition is, because he was sorrowful to see

Word wherein he giveth a second reason of this his prayer, taken from Gods kindnesse expressed in his promises. *whence learn,* 1. Albeit a man had no special promise of help in a particular exercise of trouble, yet the consideration of Gods mercy and loving kindnesse, manifested in generall in his Word, is a sufficient ground to strengthen his hope to be helped: *Hear my voice, according to thy loving kindnesse; O quicken me according to thy judgements.* 2. As the feeling of spiritual deadnesse doth argue life and sense in Gods children, so doth it fit a man for renewed influence, and sense of spiritual life: *O Lord, quicken me according to thy testimonies.*

Vers. 150. *They draw nigh that follow after mischief: they are far from thy law.*

151. *Thou* art *near, and all thy Commandments are truth.*

The third reason of his petition is, because his enemies were ready to do him a mischief, and were far from regarding Gods law, but he believed God was the more near to deliver him, and that this Word was true, and therefore he desireth renewed vigour of spiritual life. *whence learn.* 1. The more near that danger is, the more ground of confidence have Gods children in their danger, to call and hope for the influence of his Spirit: *They draw near that follow after mischief.* 2. The further the enemies of the godly are from Gods law, and the nearer they are to do a mischief, the nearer are Gods children to finde the communion of the life of God; *They draw near that follow after mischief, they are far from thy law.* 3. For the consolation of a sufferer for righteousnes, it is necessary to believe Gods readines to deliver him, and to believe the truth of Gods Word, whereby his cause is justified; for the following of Gods command is a pledge of Gods assisting of him, and delivery also, no lesse then a promise; *Thou art near, and all thy Commandments are truth.*

Vers. 152. *Concerning thy Testimonies: I have known of old, that thou hast founded them for ever.*

A fourth reason of the petition is, because he had long since experience of the everlasting stability of Gods testimonies, and therefore craveth to be quickened according to them, *whence learn*, 1. The faith of the stablity & unchangablenes of Gods Word in general, is a good meanes of applying and making use of the passages thereof in particular; *Concerning thy testimonies, I know that thou hast founded them for ever.* 2. By-past experience of the truth of Gods Word, is an encouragement to hope for help in like trials afterward; *Concerning thy testimonies, I know of old, that thou hast founded them for ever.*

RESH.

Vers. 153. *Consider mine affliction, and deliver me; for I do not forget thy law.*

In this section he prayeth for delivery out of his affliction, and for quickening of him, by consolation and spiritual ability, to serve God till the delivery came; and to strengthen himself in the hope of obtaining this, he bringeth forth eight reasons of his petition. The first is, the conscience of his adherence unto, and indeavour to obey the Lords VVord. *whence learn*, 1, Albeit the Lord cannot but see and consider our trouble, yet we can hardly rest satisfied, till he by real effect make it evident that he pitieth us in our affliction, and delivereth us out of it: *Consider mine affliction, and deliver me.* 2. As no trouble or tentation should drive us from the obedience of Gods VVord, so the more closly we adhere to the VVord in the obedience of faith, the more may we be assured to be delivered: *Deliver me, for I do not forget thy law.*

Ver. 154. *Plead my cause, and deliver me: quicken me according to thy Word.*

He urgeth the same petition, and insinuateth a second reason for

The second evidence of saving grace in him, is a greater joy felt in Gods VVord, then in any thing in the world, yea, such a joy, as the greatest joy of worldly men is but a shadowing similitude of it. *whence learn*, 1. He that feareth to offend God more then he feareth to fall into any worldly inconvenience, may rejoyce in the obedience of faith more then in any worldly advantage, as the experience of the Psalmist doth teach, who saith; *My heart stood in awe of thy word, when princes did persecute me*, and subjoyneth, *I rejoyce in thy word, as one that findeth great spoile.* 2. The joy of a believer, which he findeth in the obedience of faith, is so great, as the joy which a Victor in battel doth finde in the spoile of his defeated enemies, which is but a shadow of it, albeit the joy of delivery from death, the joy of victory, the joy of riches, honour and peace, and ease are joyned in the Victors breast altogether on a sudden: *I rejoyced at thy word, as one that findeth great spoile.* 3. The juncture of fear to offend God, and joy in obedience of him, is a mark of a gracious spirit, as the Psalmist producing of it as a mark of grace in him maketh evident.

Vers. 163. *I hate and abhor lying*: but *thy Law do I love.*

The third evidence of saving grace in the Psalmist, is his joynt hating and abhorring of all sin, and loving of the obedience of Gods VVord, *whence learn*, 1. As the speaking of untruth, or concealing of truth which should be confessed, is a lying; so every controvening of professed obedience unto Gods VVord, is a work of lying and self-deceiving, which a beleever should hate and eschew: *I hate and abhor lying.* 2. Slight hatred of a sinful course, is not sufficient to guard a man against it: for where the enmity is not great, the mans agreement with sin may soon be made, but such abhorring and deadly hatred of sin is required, as cannot admit reconciliation; *I hate and abhor lying.* 3. Hating and abhorring of all sin arising from, and joyned with the love of Gods VVord, is a solid mark of saving grace: for abhorring of some sin, and of all sin, for temporary reasons, may prove unsound; but this is sincerity when a man can say, *I hate and abhor lying, but thy Law do I love.*

Ver. 164. *Seven time a day do I praise thee: because of thy righteous judgements.*

The fourth evidence of saving grace in the Psalmist, is the frequent admiration of the goodnesse of God to man, set forth in Gods Word, with hearty praising of God for it. *whence learn,* 1. As the studying of the Word of God bringeth the believer to see his own blessednesse revealed in it: so it bringeth him also to admire and praise God for that and for all his righteousnesse declared in it. *Seven times a day do I praise thee, because of thy righteous judgements.* 2. The more a man discovers Gods glory in the Word, and be taken with the love of God, and admiration of God for what he seeth, and doth make use of Gods Word unto Gods praise, the more clear evidence hath he of the work of saving grace in himself, as here the Psalmist maketh use of the mark; *Seven times a day do I praise thee, because of thy righteous judgements.*

Vers. 165. *Great peace have they which love thy law: and nothing shall offend them.*

For confirmation of the former marks of saving grace, he commendeth the love of Gods Word, by two notable effects; One is, that it bringeth a glorious peace with it: Another is, that it maketh a man hold on the way of Gods obedience, whatsoever impediments or stumbling blocks shall be cast in his way. *whence learn,* 1. The receiving of the truth of God in love, giveth great peace, peace passing understanding: for the law of works doth shew a mans debt and danger, and the beleever subscribeth lovingly to be justice thereof: and the law of saving faith sheweth remission of sin, righteousnesse and eternal life, through the Messiah Jesus Christ, and the beleever embraceth the offer heartily: & the law of new obedience directeth the justified man how to go on to the full possession of blessednes, and the believer doth heartily take on this holy yoke upon him, and so he walketh as a man reconciled with God, and at peace with him; *Great peace have they which love thy law.* 2. Albeit there

he

see his enemies provoke God by their transgressions. *whence learn*, 1. Anger, grief, indignation and loathing (which the word in the original doth bear) are lawful in Gods quarrel against sin; *I beheld the transgressors, and was grieved, because they kept not thy word.* 2. He who is affected with grief, anger and vexation for Gods cause, when he seeth God provoked by transgressors, may expect consolation and strength to himself in the defence of God cause, as the force of the reason doth import.

Ver. 159. *Consider how I love thy Precepts: quicken me, O LORD, according to thy loving kindnesse.*

A seventh reason of his petition is, because he did sincerely love the Lords Word, and therefore expected to be quickened in the sense of Gods kindnesse. *whence learn*, 1. It is a mark of true zeal for God, which floweth from love of the Lords VVord, and he who findeth this mark in himself, may offer unto God for a proof of his sincerity; *Consider how I love thy Precepts.* 2. He who can approve his love to Gods VVord, and his zeal for God to be sincere, may expect consolation and strength from God in his need, as the reason doth prove. 3. So oft as we finde deadnesse in our spirits, so oft should we run to Gods kindnesse, the fountain of life to repaire it. *Quicken me, O Lord, according to the loving kindnesse.*

Verf. 160. *Thy Word is true from the beginning: and every one of thy righteous judgements endureth for ever.*

The eighth reason of his petition is, because the VVord of God, and every part of it, according whereunto he craved comfort and delivery out of his trouble, was true and unchangeable for ever. *whence learn*, 1. Such is the excellency of the VVord of God, as neither it can be sufficiently commended, nor the believer satisfie himself in commendation thereof, as this among many commendations doth testifie. 2. Truth, and

all truth is the short summe of the whole Scripture, from the beginning to the ending of it nothing but truth; nothing allowed in it but righteousnesse: *Thy word is true from the beginning, and every one of thy righteous judgements endure for ever.* 3. He who foundeth his prayer for comfort and delivery on the rock of Gods faithfull and righteous VVord, may be sure to obtain his request: as the force of this reason doth evidence.

SHIN

Vers. 161. *Princes have persecuted me without a cause; but my heart standeth in awe of thy Word.*

In this section, he taketh comfort by six approved evidences of saving grace felt in himself, which he presenteth unto God to be sealed by him. The first evidence is his adherence to the obedience of faith, notwithstanding of his being persecuted by Princes. *Whence learn,* 1. It is a sore tentation when the godly are persecuted for righteousnesse by their Governours, by whom they should be encouraged and defended, and yet this exercise of the godly is no strange matter: *Princes have persecuted me without a cause.* 2. As it is an ease, and a piece of comfort to the godly, that they have not deserved persecution: so their innocency is an aggravation of the sin of the persecutor, as here; *They have persecuted me without a cause.* 3. There is no means to save us from sinning for fear of men, but the fear of the supreme power of the Almighty; *But my heart standeth in awe of thy word,* which is all one as to stand in awe of God. 4. To bear out persecution of Princes, out of respect to the obedience of Gods Word, and fear to offend God, is a mark of saving grace, as here it is brought forth.

Vers. 162. *I rejoyce at thy Word: as one that findeth great spoile.*

The

before thee, O Lord. 3. The promises of Gods Word are sufficient to give us breath in crying, and hope to have a good answer, and patience till it come: *Give me understanding according to thy word.*

Ver. 170. *Let my supplications come before thee: deliver me according to thy Word.*

The next petition is, for deliverance out of his trouble. *whence learn,* 1. Albeit the believer is not exempted from trouble, but rather engaged to bear the crosse, till he come to the crown, yet is he priviledged to have accesse to God in prayer for comfort, strength and deliverance from it; *Let my supplication come before thee: deliver me according to thy word.* 2. The believer craveth nothing but what is promised, and as that may, so it doth satisfie him: *Deliver me according to thy word.*

Vers. 171. *My lips shall utter praise; when thou hast taught me thy statutes.*

172. *My tongue shall speak of thy Word: for all thy Commandments are righteousness.*

He strengthens his hope in these two prayers, by a promise of thankfulness for any measure of a gracious answer. *whence learn,* 1. As the end of our petitions should be, that we may be enabled to praise God really, so the use of granting of our petitions should be thanks and praise; *My lips shall utter thy praise, when thou hast taught me thy statutes.* 2. Thanksgiving in words doth best beseem the man, who indeed is obedient in his life unto God, and as no man can obey God in his deeds, but he that is taught of God, so he that is taught of God to obey in deeds, may well promise upon that condition, to praise God in words also; *My lips shall utter prayse when thou hast taught me thy statutes.* 3. To teach others the wayes of God, requireth that we our selves be taught of God; *when thou hast taught me thy statutes, my tongue shall speak of thy word.* 4. There is no ground of edifying our selves and others, and of glori-

glorifying of God, but from the VVord of the Lord: *My tongue shall speak of thy word.* 5. True righteousnesse is to be found only in the word of God; and nothing is approved in it, nor recommended to us by it, save righteousnesse only, which should move us the more to study it our selves, and then to communicate it to others: *For all thy Commandments are righteousnesse.*

Ver. 173. *Let thine hand help me: for I have chosen thy Precepts.*

174. *I have longed for thy salvation, O LORD: and thy Law is my delight.*

A third petition is for assistance in trouble, till God should send full delivery to him, whereof three reasons are subjoyned One, from his making choice of the VVord above all earthly things: Another, from his longing and expecting of deliverance according to it: And the third, is from his delight in the VVord. *whence learn,* 1. As they who are resolved to serve God may be sure of opposition, and of adversaries, and of trouble from them: so may they be perswaded to finde Gods help in all their troubles against adversaries, for thus much is imported in those words, *Let thy hand help me.* 2. Albeit allurements to divert the believer from Gods obedience, be offered unto him, yet must he reject them, and deliberately prefer Gods obedience to them all: for thus much is imported in the psalmists practice: *For I have chosen thy Precepts.* 3. He who hath preferred obedience to be baits of sin, and hath resolved rather to suffer then to sin, may look for Gods assistance to sustain him in his trouble, that he shall never have cause to repent him of his choice: *Help me, for I have chosen thy Precepts.* 4. Albeit it be natural to seek deliverance out of trouble, yet it is proper to the godly to love no deliverance but such as God sendeth by his owne meanes in his own time, and in this minde to wait for this sort of deliverance in the way of Gods obedience; *For I have longed for thy salvation, O Lord,* was the Psalmists way to be delivered. 5. The beleever is not comfortlesse in his trouble, he hath his own spiritual comfort, pleasure and delight in Gods truth or in God manifested therein; *Thy Law is my delight,* saith the Psalmist in trouble.

Ver.

be many ſtumbling blocks and impediments to divert the believer from the obedience of Gods Word, ariſing from the terrour and allurements of the World, from the troubles and exerciſes of the godly, from the ſcandals given by Profeſſors, & ſuch like, yet the love of Gods Word is able to carry a man ſtrait on his way to heaven without ſtumbling or turning aſide to the one hand or the other: *Great peace have they who love thy law, and nothing ſhall offend them.*

Verſ. 166. *LORD, I have hoped for thy ſalvation: and done thy Commandments.*

The fifth evidence of ſaving grace in the Pſalmiſt is, the conſcience of his ſound faith and obedience, *whence learn,* 1. Sound hope of ſalvation is joyned with the care of keeping the Commandments; for he who hath this hope purifieth himſelf, that he may be holy: *Lord, I have hoped for thy ſalvation, and done thy Commandments.* 2. As none can have heart or hand to keep Gods commands, except he have hope to be helped out of every trouble whereinto he may fall, & to be fully ſaved at laſt: ſo he who hath the hope of ſalvation, hath great encouragement unto obedience, and where the conjunction of theſe two are found, the man hath evidence of ſaving grace, and boldneſs to go to God in this confidence, as the Pſalmiſt doth; *Lord, I have hoped for thy ſalvation, and done thy Commandments.*

Ver. 167. *My ſoule hath kept thy Teſtimonies: and I love them exceedingly.*

168. *I have kept thy Precepts and thy Teſtimonies: for all my wayes are before thee.*

The ſixth evidence of ſaving grace is, the approved teſtimony of his conſcience concerning the ſincerity of his heart, and that after a new examination of the ſoundneſſe of former marks, which here are looked upon over again, and preſented to God with other three marks of ſincerity, to wit ſpiritualneſs in obedience, exceeding love to the Word, and daily walking as in the

the ſight of God. *Whence learn*, 2. After a believer hath found marks of ſaving grace in himſelf, it is wiſdome for him to examine theſe marks over again, whether they be in him indeed and in truth or not: for if they be indeed in him, how weak ſoever they be, and Albeit joyned with imperfections, if compared with the perfection of the moral law, yet will they beare weight in the balance of the Goſpel, (where any meaſure of uprightneſſe paſſeth for perfection,) as here the example of the Pſalmiſt doth teach. 2. Where the ſoul, or the renewed part of the man is for the obedience of faith there is a ſincere keeping of the commands: *My ſoule hath kept thy teſtimonies.* 3. Where the love to Gods Word, and the obedience thereof exceedeth the mans love to any thing which might divert him, their is a ſincerity in keeping of the Word; *I love thy teſtimonies exceedingly.* 4. As the looking alway unto Gods all-ſeeing eye, is a ſpecial meanes to make a man keep his commands: ſo the conſcience of his endeavour ſo to do, teſtifieth ſincerity; *I have kept thy Precepts and thy Teſtimonies: for all my wayes are before thee.*

TAU.

Verſ. 149. *Let my cry come near before thee, O LORD: give me underſtanding according to thy Word.*

In this laſt ſection, he cloſeth all the former ſweet meditations, and comfortable expreſſions concerning his faith and love, and the fruits thereof, with five petitions. The firſt is, for the encreaſe of ſaving knowledge of the Scriptures. *Whence learn.* 1. Nothing is ſo neceſſary to be ſought of God as practicall knowledge, whereby a man may know how to behave himſelf toward God and man in every eſtate, according to the rule of Scripture; *Give me underſtanding according to thy word.* 2. If God delay to anſwer us in this petition or any other, or ſeem to hide himſelf from us, let us follow hard after him with earneſt ſupplication: as the Pſalmiſt teacheth us; *Let my cry come near before*

Judges fall upon them, as the Psalmists experience sheweth: *Deliver my soule*, or my life, *O Lord, from lying lips, and from a deceitful tongue.* 2. Albeit the innocent believer can finde no meanes to refute the calumnie, nor be able to eschew the danger wherein to he is cast thereby, yet God can finde a way for clearing of his name, and saving his person, as the prayer teacheth: *Deliver my soule, O LORD, from lying lips.*

Ver. 3. *What shall be given unto thee? or what shall be done unto thee, thou false tongue?*

4. *Sharp arrowes of the mighty? with coales of Juniper.*

He denounceth Gods judgment against the calumniator, however the matter shall go. *Whence learn*, 1. The calumniator hath as little advantage by his sin, as any sort of sinner, but for the judgement of God he is sure of it: *For what shall be given unto thee, thou false tongue?* 2. The traducer of the godly hath exquisite vengeance waiting for him, which he never dreamed of, and which no tongue can sufficiently expresse: *what shall be done unto thee, thou false tongue?* 3. As calumnies do hurt the name of the godly suddenly before he can be aware, and the wound remaineth long, as arrowes shot against them; and as the coales of Juniper have the greatest heat, and burn long ere they be quenched: so shall the judgement of the calumniator be: *sharp arrowes of the mighty*, or shot by a strong man, *and coales of Juniper.*

Ver. 5. *Woe is me, that I sojourne in Mesech; that I dwell in the tents of Kedar.*

6. *My soule hath long dwelt with him that hateth peace.*

7. *I am for peace, but when I speak, they are for warre.*

In his lamentation; *Learn*, 1. False brethren counterfeit Pro-

professors of Religion, rotten members of the visible Church, are no better neighbours then savage and wilde Barbarians, robbers, Muscovites, and Arabians, *Men of Meſech and Kedar*, without the verge of the visible Church. 2. It is a wofull condition to dwell among the wicked, and yet the godly cannot eschew it, they may well lament it: *wo is me that I ſojourne in Meſech, that I dwell in the tents of Kedar.* 3. So long as the godly live among wicked calumniators, they reckon themselves, as banished men living in a forreigne Countrey, and are made oft-times to lament their condition: *wo is me that I ſojourn in Meſech, and dwell in the tents of Kedar.* 4. A man should have a great cause of lamenting before he give vent to his wo: his patience should do its part for a sufficient long time, in hope to have the evil remedied: for the Psalmist doth not break forth at first, but saith, *My ſoul hath long dwelt with him that hateth peace.* 5. It is not sufficient to live innocently with the wicked, but duty requireth that we should labour to mitigate the fury of adversaries, as the Psalmist did; *I am for peace.* 6. If peace be studied with those among whom we do live, and we obtain it not, yet shall the duty of the wicked be so much the more augmented thereby: *when I ſpeake, they are for warre.*

PSALME CXXI.

A Song of degrees.

The scope of this Psalme is to shew, that howsoever we are ready to seek help any where else, rather then in God, yet no help is to be had, except from God: perfect help, and full delivery is to be had in him undoubtedly, as the Psalmist experience and example of faith do teach: wherein the Psalmist leaving all other confidences beside God, betaketh him to God Almighty only, v. 1. 2. And from his own experience, giveth encouragement to all Gods people to place their confidence in God alone, by six promises, in the six verses following, to the end of the Psalme.

Verſ. 1

Ver. 175. *Let my soule live, and it shall praise thee: and let thy judgements help me.*

A fourth petition is, for continuation of his life for honouring of God. *whence learn*, 1. As the godly have no will to fall into the hands of men, or to lose their life by murtherers: so do they not love life, but for further glorifying of God: *Let my soule live, and it shall praise thee.* 2. Whosoever have a design to honor God in their life, which design they have not as yet attained, may lawfully pray for prolonging their life a while; *Let my soul live, and it shall praise thee.* 3. As the Word of God hath pronounced sentence already for the sustaining of his suffering servants, and for taking order with their persecutors: so accordingly may the godly pray and expect to be helped; *Let thy judgements help me.*

Ver. 176. *I have gone astray like a lost sheep, seek thy servant: for I do not forget thy Commandements.*

The fifth and last petition is, that the Lord would recall the Psalmist, now being a banished exile, and bring him home to the communion of his people, as a wandring sheep is brought home to the flock by a kindly shepherd. *whence learn*, 1. As the beleever is alwayes a pilgrim in his affection toward this earth: so also he may be corporally banished from his native country, and thrust out from the fellowship of the Church, as the experience of the Psalmist teacheth, who doth lament his case, saying, *I have gone astray like a lost sheep*, driven out by storm or dark day, or by the hunting of the dogs, chased out from the rest of the flock. 2. Albeit the banished believer be separated from the fellowship of the Church, and from his friends, yet not from communion with God the good shepherd, who heareth the bleating of the poor wandring sheep where over it be, and will take care of it, and seek it out: *Seek thy servant*, saith the exile Psalmist unto the Lord. 3. The way for the beleever to keep communion with God in his trouble of banishment or whatsoever other trouble, is to remember the direction of God in his Word, for going on in the way of faith and obedience; and he may assure himself that the good shepherd shall not forget him:

him: *Seek thy servant, for I do not forget thy Commandments.*

PSALME CXX.

THe scope of this Psalm is, by the experience of the Psalmist, to teach and comfort such as shall be traduced, and falsely slandered. His exercise and deliverance is set down summarily, *v.* 1. And his prayer in his distresse, more largely in the rest of the Psalme;

Ver. 1. *IN my distresse I cried unto the LORD; and he heard me.*

From his exercise in general, and deliverance; *Learn*, 1. The godly oft-times are put to straits and perplexities, that they know not what to do till they go to God by prayer: *In my distresse I called unto the Lord.* 2. Distresse is a means to make prayer fervent, and fervent prayer wanteth not a good answer: *I cryed unto the Lord, and he heard me.*

Ver. 2. *Deliver my soule; O LORD, from lying lips: and from a deceitful tongue.*

In the rest of the Psalm, he first puts up his petition to be saved from the bloody tongue of the calumniator, *v.* 2. and then denounceth Gods judgement against him, *v.* 3, 4. and closeth with a lamentation, *v* 5, 6, 7.

From his particular petition; *Learn*, 1. How innocently soever the godly shall behave themselves, yet are they subject to the bitter back-biting of bloody calumniators, traducing them and forging lies against them, to make their Governours and

Judges

Vers 1. *I Will lift up mine eyes unto the hills from whence cometh my help.*

2. *My help* cometh *from the* LORD, *which made heaven and earth.*

From the Psalmist example and exercise; *Learn*, 1. The Lord useth to bring such trouble upon his own children, as shall make them sensible of their own weakness, and of their need of help; for otherwayes we are ready to encounter with smaller troubles, in our own strength: *I will lift up mine eyes to the hills, from whence cometh my help.* 2. Some one earthly power or other, is the first refuge which naturally we do look unto, to see what help may be found there: which our natural inclination the Psalmist taxeth indirectly in the name of *lifting the eyes to the hills*, to wit, to the powers of the world, rather then to the heavenly hills of Gods omnipotency; *I lift up mine eyes unto the hills*; not these earthly ones, will he say, which I see cannot help me, but to hills higher then the highest earthly help, as afterward he maketh clear. 3. Nothing can satisfie faith, except the allsufficiency of God, who made heaven and earth of nothing, and can give help where there is no appearance of relief; *My help cometh from the Lord, which made heaven and earth.*

Vers. 3. *He will not suffer thy foot to be moved; he that keepeth thee will not slumber.*

For the confirmation of his own faith, and the faith of others, that they may rest on God and depend upon him only for relief in their straits, whether they have means of delivery, or not, he brings forth six promises of God unto the believer: for our faith being weak hath need to have the promises of God branched into small parts, and multiplied in particulars, that so they may be the more easily applied. The first promise is in this verse. *whence learn*, 1 Albeit the believer be of himselfe weak and readily to fall, yet the Lord will save him from ruine, and keep him fast in the defence of the truth for which he is put in straits: *He will not suffer thy foot to be moved*, 2. The providence of God is so vigilant for the safty of the believer, as the believer

needeth not to fear, leſt he ſuffer any inconveniency by Gods overſight; for, *He that keepeth thee will not ſlumber.*

Ver. 4. *Behold, he that keepeth Iſrael, ſhall neither ſlumber nor ſleep.*

A ſecond promiſe made to all Gods people, which alſo confirmeth the former promiſe. *whence learn*, 1. The Lord is keeper and watchman over his Church, and every member thereof, and this is his Stile and memorial in all ages: *Behold, he that keepeth Iſrael, ſhall neither ſlumber nor ſleep.* 2. The right which particular belivers have unto promiſes, doth belong unto them, becauſe they are made to the Church, over which the Lord taketh ſuch care, as he never in no moment of time faileth in his attending the Church, and every particular member thereof: *He that keepeth Iſrael, ſhall neither ſlumber nor ſleep.*

Ver. 5. *The LORD is thy keeper: the LORD is thy ſhade upon thy right hand.*

The third promiſe particularly directed to the believer, including the Pſalmiſt himſelf. *whence learn*, 1. Albeit the believer hath not a promiſe to be free from trouble and perſecution, yet he hath a promiſe of conſolation in it, and of defence from the hurt of it: *The Lord is thy keeper, the Lord is thy ſhade.* 2. When trouble cometh the Lord is not farre to ſeek, but is ready to be found, for protection and conſolation: *The Lord is thy ſhade upon thy right hand.*

Verſ. 6. *The Sunne ſhall not ſmite thee by day: nor the Moon by night.*

The fourth promiſe made with alluſion unto, and application of that care which God had over his people, when he brought them out of *Egypt* through the wildernes, whom he guarded them from the heat of the Sunne, by a cloud by day; and from the cold and moiſtneſſe of the night and Moon, by a pillar of fire

by

by night. *Whence learn*, 1. Albeit the believer be subject to sundry perils from adversity, and prosperity, from one adversary power at one time, and from another adversary power at another time; yet the Lord so careth for him, and so temperateth, and moderateth his exercises, that he shall be sure not to be harmed, in order and relation to the carrying on of his felicity: *The Sunne shall not smite thee by day, nor the Moon by night.* 2. What care the Lord had over his people in the wilderneſſe, the same hath he still over every believer, as the application of the like mercy doth shew: *The Sunne shall not smite thee by day, &c.*

Verſ. 7. *The LORD shall preserve thee from all evil, he shall preserve thy soul.*

From the fifth promiſe; *Learn*, 1. whatsoever trouble shal befall the believer, he shall be freed from the evil of it, because God shall make all troubles work together for his good: *The Lord shall preserve thee from all evil.* 2. If the believer loſe any thing by trouble, he shall not loſe what is most precious; the Lord shall save his soul, and (so long as it is expedient) his bodily life also: *He shall preserve thy soul.*

Verſ. 8. *The LORD shall preserve thy going out, and thy coming in: from this time forth, and even for evermore.*

From the sixth promiſe; *Learn*, 1. Albeit all men have need to have their carriage in all their affairs directed of God, yet none hath the promiſe of direction and succeſſe, save the believer only, to whom it is said here; *The Lord shall preserve thy going out and thy coming in.* 2. The Lord so taketh his own by the hand to care for them, as he doth not leave them nor forsake them afterward, but goeth along with them for ever: *The Lord shall preserve thy going out, and thy coming in: from this time forth, and even for evermore.*

PSALME CXXII.

THe arke of God had for a long time moved from place to place, at length the Lord revealeth unto *David* the place whereof *Moses* hath ſpoken, to be *Sion* where the Ark ſhould reſt, & there *David* ſet up the ark, having revealed unto the people the Oracle: whereupon the people did heartily embrace the will of God, and came to that place appointed for publick worſhip, and did invite one another to go up to worſhip. In this Pſalme, we have firſt *Davids* joy for the peoples willingneſſe to aſſemble unto the Lords houſe, *v.*1,2. In the next place, he praiſes *Jeruſalem*, *v.*3,4,5. In the third place, he exhorteth all to pray for the peace of *Jeruſalem*, repreſenting the univerſal Church, and uſeth ſome reaſons to ſet them forward on the duty, *v.*6,7,8,9.

Ver. 1. *I Was glad when they ſaid unto me: Let us go into the houſe of the* LORD.

2. *Our feet ſhall ſtand within thy gates, O Jeruſalem.*

From the joy which *David* had in the peoples willingneſſe, to joyne together in the publick worſhip of the Lord; *Learn*, 1. Sometimes the meſſage of the Lords ſervants is well taken at their hand, and the fruit of the labour is returned upon them, to their no ſmal joy, and here *David* profeſſeth in his experience: *I was glad, when they ſaid unto me, Let us go.* 2. As people lawfully may, yea and ſhould not only ſtirre up on another, by their example and mutual private exhortation, unto the ſervice of God, but alſo ſtirre up their teachers, and Rulers: ſo teachers and Rulers ſhould think it no incroachment upon their office, nor diſparagement to their perſon or gifts, or place, to be ſtirred

up

up to their duties by the people, but rather should cherish and foster the peoples holy zeal, as here we are taught by *Davids* practice: *I was glad when they said unto me, Let us go into the house of the Lord.* 3. As it is no small benefit to have a setled place for publick Assemblies unto Gods worship, so should it be thankfully acknowledged when it is bestowed and resolutely made use of, as here we see the people did: *Our feet shall stand within thy gates, O Jerusalem.*

Ver. 3. *Jerusalem is builded as a city, that is compact together.*

4. *Whither the tribes go up, the tribes of the* LORD, *unto the testimony of Israel, to give thanks unto the Name of the* LORD.

5. *For there are set the thrones of judgement, the thrones of the house of David.*

He commendeth *Jerusalem*, the figure of the Church of God and of the corporation of his people. First, as a City for a community. Secondly, as the place of Gods publick Assemblies for religious worship. Thirdly, as the place of publick judicatories, for governing the Lords people under *David*, the type of Christ. *Whence learn*, 1. The Church of God is not without cause compared to a City, and especially to *Jerusalem*, because of the union, concord, community of lawes, mutual commodities, and conjunction of strength, which should be among Gods people: *Jerusalem is builded as a city that is compact together.* 2. That which commendeth a place most of any thing, is the erecting of the Lords banner of love in it, and making it a place for his people, to meet together for his worship; *Jerusalem is a city where the tribes go up.* 3. Whatsoever civil distinction Gods children have among themselves, and howsoever they dwel scattered in several places of the earth, yet as they are the Lords people, they should entertaine a communion and conjunction among themselves as members of one universal Church, as the signification of the peoples meeting thrice in the year at *Jerusalem*, did teach: *whither the tribes did go up, the tribes of the Lord.* 4. As the tribes, so all particular Churches, how farre

soever scattered, have one Lord, one Covenant, one Law and Scripture, signified by the tribes going up to the *testimony of Israel*, or to the Ark of the Covenant or testimony, where the whole ordinances of God were to be exercised. 5. The end of the ordinances of God, of holy covenanting and communion, and joyning in publick worship, is to acknowledged the grace and goodnes of God, and to glorifying him, for the tribes did go up *to give thanks unto the Name of the Lord.* 6. The Church of God wanteth not the one Government and Governours, Courts and Judicatories, belonging to Christ and his Church, as the erecting of Ecclesiastick Judicatories in *Jerusalem* did signifie and teach: *for there are set thrones of judgments.* 7. The civil Governours in their civil power, should contribute what their power can, to the furtherance of the Church Government, and the Courts thereof: as the thrones of the house of *David*, joyning their assistance in *Jerusalem* unto the Ecclesiastick Courts, did signifie and teach; *there are set the thrones of the house of David.*

Vers. 6. *Pray for the peace of Jerusalem: they shall prosper that love thee.*

7. *Peace be within thy walls:* and *prosperity within thy palaces.*

8. *For my brethren and companions sake, I will now say, Peace be within thee.*

9. *Because of the house of the* LORD *our God, I will seek thy good.*

In the last place he exhorteth all to pray for the peace of *Jerusalem*, or of the Church signified by it, and joyneth four motives unto it. One because as it was a proof of love to the Church, so it had a promise of a blessing, *v.* 6. Another motive is, from his own example, praying for it, *v.* 7 A third, because so did love to the brethren require, *v.* 8. A fourth motive, because so did respect and love to the Church or house of God require, *v.* 9, *whence learn*, 1. The Universal Church militant, should be dear to every member thereof, and prayed for, that it may prosper: *Pray for the peace of Jerusalem.* 2. As

none

none can pray for the welfare of the Church heartily, except they love her: so none shall love her and seek her welfare, but shall fare the better for it; for it is promised here, *They shall prosper that love thee.* 3. The Church is a warre-town, and a walled town which is situated among enemies, and may not trust them whom are without, but must be upon its keeping, as the type thereof, *Jerusalem*, with her walls and towers did shadow forth: *Peace be within thy walls.* 4. Peace within the Church is no lesse needfull, then prosperity within it; and if peace be within the Church, it matters the lesse what enemies she have without: *Peace be within thy walls, and prosperity within thy palaces*, doth import or insinuate so much. 5. All the members of the Church militant, should be affected one to another, as brethren, as fellow partners in losse and gaine, for the relation which they have to one Father the Lord, and one Mother the Universal Church: *For my brethren, and companions sake, I will now say, Peace be within thee.* 6. Seeing the Church is the Lords dwelling house in this world, whosoever loveth the Lord must not onely inwardly affect, but also effectually by all means endeavour to promote the good of the Church, that is to say, every true member of the Church must do what in him lieth, and as his calling will suffer, to have Religion established, Gods ordinances obeyed, publick worship erected, the Word truly preached, Sacraments rightly administred, and Church-Government according to the Word of God exercised: for so teacheth this example; *Because of the house of the Lord my God, I will seek thy good.*

PSALME. CXXIII.

THe scope of this Psalm is to teach the Lords people, how to carry themselves when they are oppressed by the tyranny of their proud adversaries, & are destitute of all help under heaven, wherein the Psalmist maketh his addresse to God, in patience, humbility, and hope, v. 1, 2: And prayeth for comfort under, and relief from, the contempt of the proud adversaries, v. 3, 4.

Ver. 1. *VNto thee lift I up mine eyes: O thou that dwellest in the heavens.*

2. *Behold, as the eyes of servants* look *unto the hand of their masters*, and *as the eyes of a maiden unto the hand of her Mistresse: so our eyes* wait *upon the* LORD *our God, untill that he hath mercy on us.*

From the Psalmists addresse unto God, by this short prayer, under the oppression of the Church; *Learn*, 1. The force of prayer doth not consist in multitude of words, but in faith, and fervent laying forth of desires before the Lord, as here we see. 2. It is not strange to see Gods children oppressed, and despised, and destitute of all relief, except of what may be expected from heaven, as this case here set down sheweth. 3. Albeit the Lord seem to hide himselfe from all manifestation of his kinde respects unto his people on earth, yet he will be found in heaven, and there must we betake our selves in hardest straites: *Unto thee lift I up mine eyes, O thou that dwellest in the heavens*. 4. The very lifting up of the bodily eye of the believer toward God in his trouble, hath its owne use and force with God, *Unto thee lift I up mine eyes*. 5. As servants of old were in their condition slaves, deprived of the common comfort of liberty, might wear no weapons, were exposed to all injuries, and had no help or comfort, except the favour of their Master or Mistresse: so fares it oft-times with the believer for his outward condition, as the similitude and present case of the Church here teacheth: *Behold, as the eyes of servants look unto the hand of their Masters*. 6. It is fitting that the persecuted believer have a low estimation of himself before God, be patient under his hand, submissive to his dispensation, and hopefull of help in his addresse unto God: for so much the similitude from servants behaviour toward their master and mistresse doth teach: *As the eyes of a maiden unto the hand of her mistresse, so our eyes wait upon the Lord*. 7. The interest which the believer hath in God under any relation, hath comfort sufficient included in it, as here the Lords being *Master*, is sufficient to sweeten bondage of *servant* and *handmaid*, but Covenant-interest sweeteneth it much more: *Our eyes are upon the Lord our God*. 8. As masters and mistresses are taught to shew pitty, mercy, bounty, and protection unto their servants, on the one hand, and servants are here taught on the other hand, by their good behaviour, not to marre their favour;

favour: so the believer is taught to behave himselfe before God, as a *servant* indeed, by endeavouring indeed to obey God. 9. The *same* of the Saints patience and waiting, is till God shew mercy: *Behold as the eyes of the servants, &c. so our eyes wait on the Lord our God, until that he have mercy on us.*

Vers. 3. *Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.*

4. *Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud*

From his prayer for comfort and relief; *Learn*, 1. Whatsoever aileth the Church, the Lords mercy is the remedy; *Have mercy.* 2. Each member of the Church should be sensible of the trouble of the whole body, and deal for it as for himself: *Have mercy upon us, O Lord.* 3. As misery is more pressings so should petitions be doubled, and poured forth in the Lords bosome: *Have mercy, have mercy upon us.* 4. Contempt, disdain and derision of Gods suffering servants, is the heaviest and most grievous part of their affliction; *Have mercy upon us, for we are exceedingly filled with contempt.* 5. They that prosper in wickednesse, are ready instruments to afflict the godly, and to persecute them for righteousnesse, and to mock the godly in their misery, when they have wrongfully troubled them: *Our soul is exceedingly filld with the scorning of them that are at ease.* 6. So long as persecutors and oppressors of Gods church do prosper, and finde successe in their wayes, they will not cease to please themselves in their wicked course, and despise both the persons and the cause of Gods people, whatsoever be said against them: *Our soul is filled with the contempt of the proud.*

PSALME

PSALME. CXXIV.

THe ſcope of this Pſalme is; firſt to acknowledge the delivery of the Church, to be evidently the Lords own work, the danger being ſo great out of which they were lately delivered, *v.* 1. 2, 3, 4, 5. and next, to bleſſe the Lord for their preſervation *v.* 6, 7, 8.

Verſ. 1. IF *it had not* been *the* LORD *who was on our ſide: now may Iſrael ſay.*

2. *If it had not* been *the* LORD *who was on our ſide, when men roſe up againſt us.*

3. *Then they had ſwallowed us up quick: when their wrath was kindled againſt us.*

4. *Then the waters had overwhelmed us, the ſtream had gone over our ſoul.*

5. *Then the proud waters had gone over our ſoul.*

In the acknowledgment of their wonderful delivery, the Pſalmiſt doth ſhew that their adverſaries on the one hand, were ſo ſtrong, ſo many, ſo crafty, ſo cruel & malicious, and the Lords people on the other hand were ſo weak, & ſo deſtitute of all counſel & help, that their deliverance could be aſcribed to no cauſe, ſave to Gods ſtrong power aſſiſting his own. *whence learn*; 1. Albeit the Lord do ſuffer his Church ſundry times to be brought near to deſtruction, yet alwayes doth he prove himſelfe the, Churches friend and helper, againſt their enemies; *If it had not been the Lord who was on our ſide.* 2. The Lord ſo doth help his people, as he draweth forth the acknowledgement of their weakneſſe to help themſelves, and of utter impoſſibility to be ſafe without his aſſiſtance: *If the Lord had not been on our ſide, may Iſrael now ſay.* 3. After we are delivered out of a danger,

danger, we should study to apprehend it no lesse lively, then when we are in the danger, and that so much the more as we are naturally disposed to the contrary, as the repeating and new representing of the danger they were in doth import and teach. 4. Men in the state of nature are ready to be party adversaries unto the Church: *If the Lord had not been on our side, when men rose up against us.* 5. The wicked have an appetite after the blood of Gods people, as wilde beasts have after their prey: *Then they had swallowed us up quick.* 6. If God should not bridle the fury of the wicked against his people, the worldly strength of the godly to defend themselves, is nothing: *Then they had swallowed us up quick, when their wrath was kindled against us.* 7. If the wickednesse of the world were let loose against Gods people, it should runne as violently against the Church, as floods of water against those that are within the channell: *then the waters had overwhelmed us, the stream had gone over our soul.* 8. The more the matter of the Churches delivery is looked upon, the danger is the better seen, and the greatnesse of their delivery also, as the insisting in the similitude doth teach: *Then the proud waters had gone over our soul.*

Vers. 6. *Blessed* be *the* LORD, *who hath not given us* as *a prey to their teeth.*

7. *Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.*

8. *Our help* is *in the Name of the* LORD: *who made heaven and earth.*

In the Churches thanksgiving for their delivery, they make a threefold use of their experience. First, they praise and blesse Gods goodnesse, *v.* 6. Secondly, they make much of the benefit and rejoyce therein, *v.* 7 And thirdly, they strengthen their faith in God for time to come, *v.* 8. *Whence learn,* 1. It is our duty after delivery from dangers, to acknowledge not only Gods power for us, but his goodnesse also toward us and to acknowledge him the fountain of all blessednesse upon that occasion; *Blessed be the Lord who hath not given us as a pray to their teeth*

teeth. 2. As the Churches enemies are superiour to her in worldly strength, so also in policy, craftinesse, and wordly wit, as the fowler is craftier then the bird; *Our soul is escaped as a bird out of the snare of the fowlers.* 3. According as the danger is fearful, so is the delivery sweet & joyful: *The snare is broken, and we are escaped.* 4. It is as easie for God to deliver his people out of their enemies hands, even when they have the godly in their power, as to break a net made of threed or yarn, wherewith birds are taken: *Blessed be the Lord, the snare is broken, and we are escaped.* 5. The faireſt fruits of our by past experience is to glorifie God by confidence in him for time to come, as here, *Our help is in the Name of the Lord.* 6. Then is our confidence in God to be delivered from evil well bottomed, when we consider the Lords Omnipotency manifested in the creation of the world, and held out by his Word unto us: for so much doth the Psalmist teach, when he maketh mention of the Name of the Lord, and the work of the Lord, in professing of his confidence: *Our help is in the Name of the Lord, who made heaven and earth.*

PSALME CXXV.

THe scope of this Psalme is to confirme the faith of the believer, persecuted and oppressed by the wicked, that he may hold out walking in the straight way of Gods obedience: and to this end, the Psalmist useth four arguments. The first is from the stability of the believers felicity, *v.* 1, 2. The second, is from the short time of his trouble, which he shall suffer by persecutors, *v.* 3. The third, is from the goodnesse which God will manifest toward him, set down in the Psalmist prayer, *v.* 4. The fourth, is from the Lords judgements upon backsliding hypocrites, who make shift for themselves to be freed from trouble by unlawfull meanes, *v.* 5.

Vers. 1. THey that trust in the LORD shall be *as mount Sion*, which cannot be removed: but *abideth for ever.*

2. *As the mountaines are round about Jerusalem,*

the LORD *is round about his people: from hence forth even for ever.*

From the first encouragement to trust in God in the time of trial *Learn*, 1. There is no service more acceptable to God, or more profitable to us, then glorifying of god by faith in him, when tentations do assault us, as the professing of the duty, and motives which are used here do teach us. 2. Seeing the happinesse of the believer is so established that he cannot misse of it, he may the more chearfully hazard in Gods service all things, temporal and moveable, trusting in the Lord: *They that trust in the Lord, shall be as mount Sion, which cannot be removed, but abideth for ever.* 3. The preservation of the believer, and the stability of his blessednesse, floweth not from any strength in himself, but from the Lords guarding of him: *As the mountaines are round about Jerusalem, so the Lord is round about his people.*

Ver. 3. *For the rod of the wicked shall not rest upon the lot of the righteous, lest the righteous put forth their hands unto iniquity.*

From the second encouragement of the believer to trust in God in the time of trial; *Learn*, 1. No promise made to the believer, must secure him from being exercised with trouble, but rather must fore-warne him of, and fore-arme him against trouble: for here it is presupposed he may be burthened by *the rod of the wicked.* 2. It is a sore trial for the godly, to have their Rulers their persecutors for righteousnes, but this exercise shall not last long: *For the rod* (which is the signe of power) *of the wicked, shall not rest on the lot of the righteous.* 3. Because there is hazard lest the believer should faint in trouble, therefore the Lord will not trie his own who believe in him above their strength, but will give them a deliverance that they may escape: *The rod of the wicked shall not rest on the lot of the righteous, lest the righteous put forth their hands unto iniquity.*

Ver. 4. *Do good,* O LORD, *unto those that be good: and to them that are upright in their hearts.*

From the third motive to believe in God in time of trial especially;

cially; *Learn*, 1. The true believer is a good man, harmlesse, bountifull, delighting to do good to all men, and to do wrong to no man, for here he is so called: *Do good, O Lord, to those that be good.* 2. Albeit the believer seem to be hardly handled by afflictions, yet shall it afterward appear that God hath thereby been working for his welfare; for the prayer of the Psalmist indited by God, doth promise so much; *Do good, O Lord, unto those that be good.* 3. As a man that trusts in God is honest in his heart, how weak soever, in doing the good he would, and he taketh care not onely to cleanse his life, but also to purifie his heart: so shall he be dealt with by God as a good man, what soever be his own estimation of himselfe: *Do good to those that are good, and unto them that are upright in their heart.*

Ver. 5. *As for such as turn aside unto their crooked wayes, the LORD shall lead them forth with the workers of iniquity:* but peace shall be *upon Israel.*

From the fourth motive to believe in God for bearing out in trial; *Learn*, 1. In the time of triall, there will sundry be found hypocrites, counterfeit dealers, misbelievers; who will shift for themselves, and turn aside from the obedience of faith, by their own crooked courses, as here is insinuated: *As for such that turne aside unto their crooked wayes.* 2. God will decipher hypocrites, who do not trust God, or do not adhere to the obedience of faith in time of trouble and triall, and will put them as complyers with the wicked, in the same reckoning with his open enemies: *The Lord will lead them forth with the workers of iniquite.* 3. To look upon the Judgements of God, pursuing backsliding mis-believers in time of persecution, should be a strong motive, to make professors constant in the obedience of faith, on all hazards in time of triall: for the punishment of the wylie mis-believer is set downe here, to reach men to be honest and stout in the faith and obedience of God; *For such as turn aside unto their crooked wayes, the Lord shall lead them forth with the workers of iniquity.* 4. Whatsoever trouble the Lords people shall be put unto in the time of trial, they shall still remain in Gods favour and grace; and when the Lord hath purged his Church in some measure, by winnowing corrupt hypocrites out from among his people, the Church shall be restored to her peace; *But peace shall be upon Israel.*

PSALME.

PSALME CXXVI.

THis is the Churches ſong of thankſgiving for her delivery from the captivity of *Babylon*, wherein firſt the greatneſs of the mercy is ſet down, *v.*1, 2, 3. then a Prayer to God for enlarging of the benefit, by making many to embrace the offer of delivery, *v.* 4. and thirdly, an encouraging conſolation to ſuch as had returned or ſhould returne from *Babylon* to their own land, *v.* 5, 6.

Ver. 1. *WHen the LORD turned again the captivity of Zion: we were like them that dream.*

2. *Then was our mouth filled with laughter, and our tongue with ſinging: then ſaid they among the heathen: The LORD hath done great things for them.*

3. *The LORD hath done great things for us,* where of *we are glad.*

In the thankſgiving the mercy is magnified; Firſt, becauſe it was above all their expectation, *v.*1. Secondly, becauſe it not only rejoyced Gods people, but alſo convinced the heathen of God powers for, and goodneſſe toward his people, *v.*2. Thirdly, becauſe it was in it ſelf a mercy worthy to be praiſed and rejoyced for, *v.* 3. *whence learn,* 1. As the Lord ſometime giveth evidence of his juſtice in afflicting his Church: ſo alſo ſometime he giveth evidence of his mercy to his people, by delivering of them, reſtoring and comforting them: as this Pſalm boldeth forth: 2. Whoſoever be the inſtruments of the delivery and conſolation of the Church, the Lord will ſo order matters as he ſhal be ſeen to be the worker of the work himſelf; therfore

is

is it said here; *when the Lord turned again the captivity of Zion.* 3. The performance of Gods promises is more glorious then the beleever can perceive or apprehend before he see it; *when the Lord turned again the captivity of Zion, we were like them that dream.* 4. The delivery and consolation of Gods Church is no lesse matter of joy, and gladnesse, and praising of God, then their affliction is of sorrow; *Then was our mouth filled with laughter, and our tongue with singing.* 5. In the delivery of the Church the Lord useth to work so evidently for his people, as their adversaries are forced to acknowledge it; *Then said they among the heathen, The Lord hath done great things for them.* 6. Inward joy in God, and outward acknowledgement of Gods working for his people, is the duty of every true member of the Church, and is all which can be done at the first receipt of the mercy by way of thankfulnesse; *The Lord hath done great things for us.* 7. There is a special eminencie of the Lords working for his people, above what he worketh for the rest of the world in governing of them: *The Lord hath done great things*, say both the heathen and the Church. 8. There is this great difference betwen the praise which the heathen are forced to give to God, and that which the Lords people heartily offer unto him: the one doth speak as having no interest nor share in the mercy; the other do speak as they to whom the mercy is intended, and wherein they have their portion with others: *He hath done great things for them*, say the heathen; but, *he hath done great things for us*, say the Lords people.

Ver. 4. *Turne again our captivity, O LORD; as the streams in the South.*

From the prayer; *Learn*, 1. The offer and opportunity given of a mercy, is one benefit; and the imbracing of the offer, and taking the opportunity to make use of it, is another benefit; many have the one who receive not the other, as many had the liberty of returning from the captivity of *Babylon*, who made no use thereof, but did prefer the ease and pleasures of *Babylon*, unto the prerogatives of *Zion*, as this prayer importeth. 2. It is no lesse mercy to give people a heart to imbrace and make use of offered mercy, then it is to purchase the meanes, and proclaim the

the offer of it in their audience: as this prayer doth import. 3. Such as have found grace to imbrace the offer of Gods mercy should pitty and pray for others, that they may finde the like mercy also; *Turn again our captivity, O Lord.* 4. As the restauration of the Church is no lesse comfortable, then is the making of a river run in a dry land: so is the one no lesse possible to God then the other; *Turn again our captivity, as the rivers of the South*, or droughty lands.

Verf. 5. *They that sow in teares: shall reap in joy.*
6. *He that goeth forth and weepeth, bearing precious seed, shall doubtlesse come again with rejoycing, bringing his sheaves with him.*

From the encouraging consolation of all the Lords afflicted people; *Learn*, 1. As the Lord hath appointed harvest to follow the seed time, so hath he appointed the consolation of his own Church to follow after their afflictions: this doth the similitude import. 2. As the husbandman hath first toyling, labour and great expences, and a time to endure in patience, till he finde the fruit of his labours: so fareth it with Gods children, they may be in grief for a time before they finde the good of Religion; this also doth the similitude hold forth. 3. There is a difference between the husbandman and the Lords afflicted childe; the husbandman may have an ill harvest, but the childe of God afflicted, and using the meanes, shall never have an ill harvest; his labour shall not be in vain in the Lord: his sorrow shall be turned into joy, and his fruit shall be multiplied unto him aboundantly; *For they that sow in tears, shall reap in joy: He that goeth forth, and weepeth, bearing precious seed, shall undoubtedly come again with rejoycing, bringing his sheaves with him.* His consolation shall be sweeter, then his affliction was bitter.

PSALME CXXVII.

A Song of degrees for Solomon

THe scope of the Psalm is to shew first, that the defence of our persons, and successe in our affaires, do depend upon Gods blessing upon the means used, *v.* 1, 2. Next to shew that multitude of Gods childeren is Gods blessing also, *v.* 3, 4, 5. The Psalm is entituled for *Solomon*, who was to build the house of God, and to enlarge the Kingdome of *Israel*. *whence learne*, 1. All truth of God must be studied, but specially that part whereof we are to have special use in our life, and exercise of our calling, as this doctrine here commended to *Solomon* doth teach. 2. Neither *Solomon*, nor the wisest and most active among men, must ascribe more to themselves in compassing their affaires, then other men may do: for this doctrin is taught unto *Solomon*. 3. Whatsoever we have, or we doe, or we purchase, or can atchieve by whatsoever lawfull meanes, God must be acknowledged as the giver, doer and blesser of us therein: for the scope of this Psalme, is to teach this lesson unto *Solomon*, and to the whole Church.

Ver. 1. *EXcept the LORD build the house, they labour in vaine that build it; except the LORD keep the City, the watchman waketh but in vaine.*

2. *It is vaine for you to rise up early, to sit up late, to to eat the bread of sorrowes:* for *so he giveth his beloved sleep.*

From the first doctrine, shewing that the defence of our persons, and successe in our affairs do depend on Gods blessing; *Learn*, 1. We are subject to a twofold practical errour; One is, we ordinarily look first to means, or to our own strength, or to appearances of accomplishing our designs, and in the confidence of those we follow our businesse. Another is when any successe is found,

found, we are ready to ſacrifice to our own nets, and to intercept the praiſe due to God, as this doctrine doth preſuppoſe. 2. To correct our natural errour, it is wiſdome to conſider, that many men have had plenty of means, and have managed them skilfully and painfully, and yet without ſucceſſe: *For except the Lord build the houſe, they labour but in vain that build it.* 3. As it is a duty for men to provide for their own commodius living, and their families well-being by allowed means, and in their incorporations to provide for Magiſtrates, Rulers, and other things needfull for the defence and welfare of the incorporation, and not to neglect the means: ſo muſt God be looked unto, believed in, and depended upon, becauſe he onely can give the bleſſing, he can work without means, but the means can effect nothing without him; *Except the Lord keep the City, the watchman doth watch but in vain.* 4. The Lord juſtly doth plague the painfulneſſe of ſome, who toile like infidels in the uſe of the means, whereby the truth of the doctrine doth appear; *It is vain for you to riſe up early, to ſit up late, and to eat the bread of ſorrows*, that is, ſparingly to feed upon courſe morſels, to eſchew expences. 5. It is the onely way for having a quiet mind, and good ſucceſſe, to uſe the meanes without anxiety, and to comm it the ſucceſſe unto God: and this wiſdome is the proper gift of Gods choſen children: *For ſo he giveth his beloved ſleep.*

Ver. 3. *Lo, children are an heritage of the LORD: and the fruit of the wombe is his reward.*

4. *As arrows are in the hand of a mighty man, ſo are children of the youth.*

5. *Happy is the man that hath his quiver full of them, they ſhall not be aſhamed: but they ſhall ſpeake with the enemies in the gate.*

From the ſecond doctrine; *Learn*, 1. The Lord will be ſeen in a ſpeciall manner in the withholding or giving children to married perſons, and will have the benefit acknowledged when he doth beſtow it: *Lo, children are an heritage of the Lord, and the fruit of the wombe is his reward.* 2. When God giveth chil-

dren for a blessing, he giveth grace, as to the Parents to bring them well up, so to the children to be comfortable to their Parents, and to go about their Parents business, so readily as arrowes out of the bow; *As arrowes are in the hand of a mighty man, so are children of the youth.* 3. In peace and war, dutiful children will do for their Parents, and for their pastors, Magistrates, Rulers, as their fathers and mothers: for the Parents who have such children, *shal not be ashamed, but shall speak with the enemies in the gate.* 4. Temporal benefits are then evidences of happinesse, when the man is a believer in God, and a depender upon him, and his blessed spiritually by God: for of such only doth the Psalmist say, *Happy is the man that hath his quiver full of such arrowes*, as gracious children, or gracious subjects are.

PSALME CXXVIII.

THe scope of this Psalme is to shew the blessednesse of the man that feareth God, which doth appeare: First, in the temporal blessing of him in his calling, *v.* 1, 2. Secondly, in his familie, *v.* 3, 4. Thirdly, in pouring spiritual blessings upon him, *v.* 5, 6.

Ver. 1. BLesſed is *every one* that *feareth the* LORD: *that walketh in his wayes.*

2. *For thou shalt eat the labour of thy hands: happy* shalt *thou* be, *and it* shall be *well with thee.*

From the doctrine of the blessednes of the man that feareth God; *Learn.* 1. That the sure evidence of a sound believer, and truly blessed man, is the true fear of God, keeping him in the awe and reverent obedience of God: *Blessed is every one that feareth the Lord.* 2. He is not the man that feareth God, whose fear

feare is taught by the Precepts of men, or who deviseth to himself wayes of Gods service, and bindeth superstitious bonds upon his own conscience, but he that walketh in the prescribed paths of the obedience of Gods commands: only he feareth God, *that walketh in his wayes.* 3. The feare of God doth not consist with an idle life, but requireth that a man according to his abilities should be employed in some lawfull exercise, profitable for the use of the incorporation where he liveth: for here the labour of his hands is presupposed, whereby Gods blessing of him may be derived unto him: *Thou shalt eat the labour of thine hands.* 4. It is no small favour from God, to have the right and comfortable use of Gods benefits given unto us, and only the godly man who is painful in his calling, hath the promise of this; *Happy shalt thou be, and it shall be well with thee.*

Ver. 3. *Thy wife* shall be *as a fruitful vine by the sides of thine house, thy children like Olive-plants, round about thy table.*

4. *Behold, that thus shall the man be blessed, that feareth the* LORD.

From the second evidence, which is Gods blessing of his familie; *Learn,* 1. Marriage is a state of life well beseeming the godly man, and it neither hindereth the feare of God, nor the mans felicity, but consisteth well therewith: *Thy wife shall be as a fruitful vine.* 2. Godlinesse is great gain, it hath the promise of this life, (so far as is good for us,) and of the life to come: wife and children, and a table with maintenance competent for the sustenance of the family, are branches of blessednesse, when bestowed upon a godly man, and should be so looked upon; *thy wife shall be as a fruitfull vine by the sides of thy house, thy children like Olive-plants round about thy Table.* 3. There is a reward for the righteous, even in this life, and albeit it be not alwayes discerned, yet he who shall behold and consider Gods providence about the godly man, shall see this temporall favour, or the equivalent granted unto him: therefore is it said, *Behold, thus* (that is, in this or the equivalent benefit,) *shall the man be blessed that feareth the Lord.*

Ver. 5. *The LORD shall blesse thee out of Zion, and thou shalt see the good of Jerusalem, all the dayes of thy life.*

6. *Yea, thou shalt see thy childrens children:* and *peace upon Israel.*

From the third evidence of Gods blessing of the true believer and fearer of his Name, by giving him things spirituall; *Learn*, 1. What measure soever of things temporal the Lord shall give to the man that feareth him, he reserveth unto him all the promises of righteousnesse and life, which the Lords Word holdeth forth to the Church, and of those he shall be sure; *The Lord shall blesse thee out of Zion.* 2. The godly man shall not want succession, if God see it good for him or if not children of his body, yet followers of his faith and footsteps in Piety, whom he hath been instrumental to convert: *Thou shalt see thy childrens children.* 3. Whatsoever estate the Church of God be in, during the godly mans life-time, he shall behold in the mirrour of the Lords Word, and in the sensible feeling of his own expegience, he shall perceive and take up the blessed condition of the true Church of God, and rejoyce therein all his dayes; *Thou shalt see the good of Jerusalem all the dayes of thy life, thou shalt see peace upon Israel.*

PSALME CXXIX.

THe scope of this Psalme is, to confirm the faith of Gods people against persecution. The parts thereof are two: The former is, praise to God for delivering many times his Church from the oppression of persecutors, *v.* 1,2,3,4. The other hath a prophetical curse against the enemies of the Church, *v.* 5,6,7,8.

Ver.

Verſ. 1. *MAny a time have they afflicted me from my youth, may Iſrael now ſay.*

2. *Many a time have they afflicted me from my youth: yet they have not prevailed againſt me.*

In praiſing God for the Churches delivery lately granted to her, he calleth to mind many by paſt perſecutions, wherein the Lord had preſerved his Church from overthrow. *whence learn,* 1. The viſible Church from the beginning of the world is one body, and as it were one man, growing up from infancy to riper age: for ſo ſpeaketh the Church here; *Many a time have they afflicted me from my youth.* 2. The wicked enemies of the Church, they alſo are one body, one adverſe armie, from the beginning of the world continuing war againſt the Church: *Many a time have they afflicted me from my youth.* 3. As the former injuries done to the Church, are owned by the Church in after-ages, as done againſt the ſame body, ſo alſo the perſecution of former enemies is imputed and put upon the ſcore of preſent perſecutors; *Many a time have they afflicted me from my youth, may Iſrael now ſay.* 4. New experience of perſecution, when they call to mind the exerciſe of the Church in former ages, ſerve much for encouragement and conſolation in troubles: *Many a time have they afflicted me, may Iſrael now ſay.* 5. Albeit this hath been the endeavour of the wicked in all ages to deſtroy the Church, yet God had ſtill preſerved her from age to age; *Yet they have not prevailed.*

Verſ. 3. *The Plowers plowed upon my back: they made long their furrowes.*

4. *The LORD is righteous: he hath cut aſunder the cords of the wicked.*

He repeateth the ſame praiſe of God in delivering his Church

from oppression of the enemie, under the similitude of cuting the cords of the plough, which tilleth up another mans field. *Whence learn*, 1. The enemies of the Church do no more regard her, then they do the earth under their feet, and do seek to make their own advantage of her, as usurpers use to do in possessing and labouring of another mans field; *The plowers plowed upon my back.* 2. The Lord useth to suffer his enemies to break up the fallow ground of his peoples proud & stiffe hearts with the plough of persecution and to draw deep & long furrows on them; *They made long their furrowes.* 3. What the enemies do against the Church, the Lord maketh use of it for manuring the Church, which is his field, albeit they intend no good to Gods Church, yet they serve in Gods wisdome to prepare the Lords people for receiving the seed of Gods Word; for the similitude speaketh of their tilling of the Church, but nothing of their sowing, for that is reserved for the Lord himself, who is Owner of the field. 4. When the wicked have plowed so much of Gods husbandry, as he thinketh good to suffer them, then he stoppeth their designe, and looseth their plough; *He hath cut a-sunder the cords of the wicked.* 5. In all the exercise of the Church, & in all Gods patience towards the persecutors thereof, and in his delivering of the Church, and punishing of the wicked, the Lord is upon a laudable work of chastising, humbling, trying and training his people to better service, and shewing of his mercy on his people, when they are humbled, & of his justice against the wicked; *The Lord is righteous, he hath cut a-sunder the cords of the wicked.*

Vers. 5. *Let them all be confounded and turned back that hate Zion.*

6. *Let them be as the grasse* upon *the house tops, which withereth afore it groweth up.*

7. *Wherewith the mower filleth not his hand: nor he that bindeth sheaves, his bosom.*

8. *Neither do they which go by, say, The blessing of the* LORD *be upon you: we blesse you in the Name of the* LORD.

In the latter part of the Psalme he prayeth against all the enemies

enemies of the Church, and curseth them. *whence learne*, 1. All those are the enemies of the Church, who love her not, who seek not her welfare, who are glad when it goeth ill with her, and do envie her prosperity; *They hate Zion*, 2. Confusion of face and destruction shall be their portion, who are enemies to Gods people, and the Church may lawfully pray for it in the generall: *Let them all be confounded, and turned back, who hate Zion*. 3. Albeit the trouble of the Church, which she sustaineth by persecution, seem long, yet the time of the persecutors is but short, like the time of *grasse on the house top, which withereth ere it grow up*; their glory is but a vain shew, like the greenesse of *grasse on the house top*; their high place is their ruine, as the house top exposeth the *grasse* on it, to the greater heat of the Sun; their strength wanteth root, *like the grasse on the house top, which withereth before it grow up, wherewith the mower filleth not his hand, nor he that bindeth sheaves, his bosome*. 4. To salute the reapers of the field, or any within the visible Church, whom we finde about their lawful labour or imployment, and to pray God to speed them and blesse them is not unlawfull, nor a taking of Gods name in vain, (when done honestly) for in the Psalmists dayes, it was the laudable custome of Gods people, as they went by the reapers of the field, to say, *The blessing of the Lord be upon you, we blesse you in the Name of the Lord*. 5. It is no small losse, which the wicked persecutors of the Church sustain by this, that their work is not blessed unto them of the Lord, and that they should want the benefit of the prayers of the Church: for *they shall be as the grasse*, which cometh to no ripenesse nor good fruit, whereupon any man can crave a blessing from God unto them: they who go by them at this their worke, shall not say, *The blessing of the Lord be upon you, we blesse you in the Name of the Lord*.

PSALME

PSALME CXXX.

THis Psalme containeth the exercise of the Psalmist, wrastling under the sence of sin with fearful tentations, which were like to overcome him, wherein he prayeth for relief, *v.* 1, 2. opposeth Gods mercy to his justice, *v.* 3, 4. and waiteth for comfort, *v.* 5, 6. then he bringeth forth the use which he maketh of the relief and comfort which God gave unto him, by encouraging the Church to trust in Gods mercy, because he will deliver his people from all trouble and sin, *v.* 7, 8.

Ver. 1. *OUt of the depths have I cried unto thee, O LORD.*

2. *Lord, here my voice, let thine ears be attentive to the voice of my supplications.*

In the first two verses we have his distresse, and pray for relief in general termes. *whence learn*; 1. The deerest Saints of God have been hardly exercised by trouble in their spirits, and brought into danger of desperation sometime, while they seemed to themselves to be in a lost condition, like a man ready to drown in deep waters. *Out of the depths did I cry unto thee, O Lord.* 2. How desperate soever our condition, or case of our soul seem unto us to be, yet should we not cease from prayer unto God: *Out of the depths have I cried unto thee, O Lord.* 3. Albeit our prayers seem to us sometime to be misregarded of God, and neglected, yet should we not give way to such thoughts as those, but should double our petitions so much the more, as tentations do dissuade us to pray, as the Psalmist did: *Lord, heare my voice, let thine eares be attentive to the voice of my supplications.*

Ver. 3. *If thou* LORD, *shouldest mark iniquities: O LORD, who shall stand?*

4. *But*

4. *But* there *is forgiveneſſe with thee: that thou mayeſt be feared.*

In theſe two verſes, we have the objection made againſt his prayer, from the conſcience of his ſins, according to the law and his anſwer unto the objection from the mercy of God, according to the grounds of the Goſpel; *whence learn,* 1. Sin furniſheth ground to all our vexations, and tentations, and objections made againſt our prayers, our comfort and our faith: as the experience of the Pſalmiſt doth teach us, againſt whom his iniquities here ſtood up, to hinder his anſwer from God. 2. In the caſe of conſcience wherein ſin is juſtly charged upon us, there is no ſhift for us to deny or excuſe ſin: it muſt be confeſſed and laid open before God, as the Pſalmiſt doth here. 3. If the Lord ſhould deale with Supplicants in the way of ſtrict juſtice, according to the tenour of the Law or Covenant of works, no man could eſcape condemnation and the curſe; *If thou, Lord ſouldeſt marke iniquities, O Lord, who ſhall ſtand?* that is, no man ſhould ſtand. 4. He who is fled for refuge unto Gods mercy according to the Covenant of grace in Chriſt Jeſus, may decline judgement according to the Covenant of works, and betake him unto the way of Juſtification by faith; according to the Covenant of grace, whereby remiſſion of ſin is promiſed to the beleever; *If thou, Lord, ſhouldeſt mark iniquities, O Lord, who ſhall ſtand? but there is forgiveneſs with thee.* 5. The belief of Gods mercifulnes doth open our mouth in prayer, and encourageth us unto the hearty worſhip, ſervice and obedience of God, whereunto otherwiſe we could never have heart nor hand: *But forgiveneſſe is with thee, that thou mayſt be feared.* 6. Then is grace and mercy in God rightly made uſe of; when we fear to offend God, ſo much the more as we believe him to be gracious, to forgive the penitent Supplicant; *Forgiveneſſe is with thee, that thou mayeſt be feared.*

Ver. 5. *I wait for the* LORD, *my ſoul doth wait: and in his word do I hope.*

6. *My ſoul* waiteth *for the* LORD, *more then they that watch for the morning:* I ſay, more then *they that watch for the morning.*

Having

Having prayed and wraſtled by faith againſt the terrour of Gods juſtice, he waiteth for a good anſwer, and for conſolation. *whence learn,* 1. Albeit the Lord doth not at firſt heal the conſcience of ſin, and the ſmart of it, yet the believer may ſurely expect comfort from him: *I wait for the Lord.* 2. Then doth faith its own part, when it frameth the heart to patient waiting on God, and hope in him; *My ſoule doth wait.* 3. He that waiteth for a good anſwer from the Lord, muſt have the Word of Promiſe, made in the Goſpel to ſuch as ſeek mercy from God, for the warrant of his hope; *My ſoul doth wait, and in his word do I hope.* 4. He that waiteth on God for comfort, ſhould perſwade himſelf of his ſpeeding, and muſt not ſlack his hope for a delay, but grow in deſire after the Lord, more then the Watchman waiteth for the morning; *My ſoule waiteth for the Lord more then they that watch for the morning, I ſay, more then they that watch for the morning.*

Ver. 7. *Let Iſrael hope in the LORD, for with the LORD* there is *mercy: and with him* is *plenteous redemption.*

8. *And he ſhall redeem Iſrael from all his iniquities.*

In the latter part of the Pſalme, it is preſuppoſed he hath gotten comfort, and here he exalteth all the Lords people to follow his example, in the day of their outward trouble and perplexity of conſcience, aſſuring them of grace to be found in God to their full ſatisfaction. *whence learn,* 1. When God hath delivered us out of ſtraits, it is our duty to extend the fruit of that mercy as far as we may, and to exhort others according to our place, to follow the way of faith in God; *Let Iſrael hope in the Lord.* 2. Mercy according to the Covenant of grace, giveth the ſame ground of hope unto every one within the Church, which it giveth to the Pſalmiſt, or to a Writer of the Scripture; *Let Iſrael hope in the Lord, for with the Lord there is mercy,* ſaith the Pſalmiſt from his own experience. 3. So many ſtraits as the Lords people can fall into, ſo many eſcapes and deliveries hath the Lord in ſtore for them: *with him is plenteous Redemption.* 4. As ſin is the root of all trouble, and the chief evil of Gods people: ſo the remiſſion of ſin is the chief cure of all their trouble,

trouble, and this the believer may be sure of; *He shall redeem Israel from iniquities.* 5. When the Lord forgiveth sin to his own, he forgiveth all sin lesse and more, whereof his believing child is guilty; *He shall redeem Israel from all his iniquities.* 6. The delivery of Gods people from sin and trouble, floweth all from the Covenant of Redemption, & every delivery of them is a part of the execution of that Covenant: *with him is plenteous Redemption, and he shall redeem Israel from all his iniquities.*

PSALME CXXXI.

Ver. 1. LORD, *my heart is not haughtie, nor mine eyes loftie: neither do I exercise my self in great matters, or in things too high for me.*

2. *Surely I have behaved my selfe, as a childe that is weaned of his mother: my soule is even as a weaned childe.*

3. *Let Israel hope in the* LORD, *from henceforth and for ever.*

IN this Psalm, the Prophet minding to teach the godly to be humble before God, however matters go with them, do propound his own example, *v.* 1, 2. that so the believer may persevere in hope, *v.* 3. He proveth his humility by the lowlinesse of his heart, sobriety of carriage, and keeping himselfe within his vocation, *v.* 1. and by the submission of his will unto Gods dispensation, *v.* 2. the use and profit whereof, as he had found in his own experience, so he recommendeth the following of his example unto all Gods people, as the way to be constant in their hope, *v.* 3. *whence learn*: 1. Albeit pride be a rise vice, which attendeth vain man in every degree of excellency, and supposed worth in him, yet the grace of God is able to keep humble a wise, rich and potent man, yea to keep humble a King and Conquerour; for it is *David* who saith here: *Lord, my heart is*

on

not haughty. 2. He who will approve himself in his humility unto God, must purge his heart as the fountain from pride, and his eyes and outward carriage also, that they be not the signes and tokens of pride, and watch over his actions, that they go not without the bounds of his calling, and commission given to him in Gods Word: *Lord, my heart is not haughty, nor mine eyes lofty, neither do I exercise my self in great matters, or in things too high for me.* 3. Albeit the most excellent of men are but witless, weak and unclean things, comparable to young children lately weaned from the breasts, yet it is the property of the godly to know this, and acknowledge himself to be *as a childe that is weaned of his Mother.* 4. The Lord is as a mother, wise and tender toward his children, dealing with them as their age, weakness, witlesnesse, and other necessities do require: for so much doth the similitude lead us unto. 5. The godly must not look to be satisfied in their childish will and appetite, but must resolve to be deprived of their carnal comforts, which naturally they most affect, as a childe weaned is put from the breast to a more hard diet, this doth the comparison import. 6. The humble man must be content to be handled and dealt with as the Lord pleaseth, and to submit himself absolutely unto Gods dispensation, must depend upon his care and favour, and wait for the manifesting of it, when and how it shall please God to dispose, and this most of all doth prove humility; *My soule is even as a weaned childe.* 7. The peace and quiet comfort of humility is such, as the humble man from his own experience may encourage every man to follow that way, with confidence to finde the benefit of it: for, *Let Israel hope in the Lord,* saith the Psalmist here from his own experience. 8. The servant of God who desireth to persevere to the end, must wait on God in the way of humility, and hope in him unto the end: *Let Israel hope in the Lord, from henceforth and for ever.*

From this doctrine we may have the description, both of a proud man, and of an humble. He is a proud man, who being ignorant or insensible of his sinfulnesse and infirmities, doth lift up himself in some vain confidence, to follow some unwarrantable course, for satisfying his own minde, and will not submit himself unto Gods dispensation. Again, he is an humble man, who in the sense of his sins and infirmities standeth in awe of God, keepeth himself within the bounds of his calling and commission, renounceth all confidence in his own wit,

and

and submitteth unto Gods dealing, in hope to be helped by God in all things, as he ſtandeth in need:

PSALME CXXXII.

IN this Pſalme the Church is taught to pray, according to the Covenant made with *David*, repreſenting Chriſt: Firſt, for the maintenance of true religion, to *v.* 10. Next, for the continuing of the Kingdom in his race, and preſervation of the Church of *Iſrael*, and ſo of the Kingdome and Church of Chriſt figured by it: In the firſt petition he prayeth for the Lords affectionate and effectual remembrance of *David*, and of the ſufferings undergone by *David*, for maintaining his Covenant with God, *v.* 1. And then, calleth to mind the care which *David* had in ſetling of the place of Gods worſhip, *v.* 2, 3, 4, 5. Thirdly, he ſheweth, how after the Lords departing from *Shiloh*, his Arke was found in *Kiriath-jearim*, and thence brought up to the City of *David*, *v.* 6. Fourthly the Church profeſſeth her willingneſs and purpoſe to worſhip the Lord, now aſcended unto Mount *Sion*, *v.* 7, 8. And fiftly, he prayeth for holineſſe of doctrine in the Lords Miniſters, and joy to the godly in obeying them, *v.* 9. In the next petition, firſt, the Church prayeth for the Covenants ſake made with *David*, that the Lord would not withdraw countenance from his off-ſprings, *v.* 10. Then, to ſtrengthen their faith in the petition, they repeat the Covenant of God made with *David*, as we have it, *Pſal.* 89. concerning his off ſpring, and mainly concerning Chriſt, *v.* 11, 12. Then, they pray concerning the Temple and City of *Jeruſalem*, repreſenting the univerſal Church, *v.* 13, 14. and concerning his Miniſtery, *v.* 15, 16. and concerning the increaſe of Chriſts Kingdome, and for confuſion of his enemies, *v.* 17, 18. for we muſt not conceive this prayer delivered to the Church for the uſe of all ages, to have the full accompliſhment, except Chriſt and his Church and Kingdome be mainly comprehended and aimed at in it.

From the whole Pſalme in general; *Learn*, 1. There is a perpetual Kingdom and Prieſthood, appointed to be eſtabliſhed among

among the people of God in his Church, as the prayer given to the Church, to be applied and made use of in all ages, doth give us to understand, and this is the Kingdome and Priesthood of Christ. 2. As the evident appearing of this Kingdome and Priesthood of Christ, should be dear to the hearts of all Gods children, so should supplication daily be made to God, that this his Kingdome may come, with its own blessing following upon it, as the Church is taught here.

Ver. 1. LORD, *remember David*, and *all his afflictions.*

In the first petition; *Learn*, 1. Seeing the Covenant made with *David*, especially concerning sure mercies, was known mainly to belong to Christ, and to concern the Church and every member thereof: it is wisdom for the Church in all ages to look to their interest in this Covenant, and to hold up before God the memory and use thereof, as here the Church is taught to do: *Lord remember David*, that is, remember the Covenant made with *David* in type, and with Christ represented by him. 2. Albeit the Lord can properly forget nothing, yet he is said to remember, when he by effectual working testifieth his not forgetting; this is the remembrance which the Saints do here pray for; *Lord remember David.* 3. The Covenant made with *David* and with Christ, consisteth well with afflictions probatory on *Davids* part, and expiatory on Christs part, and neither the one sort nor the other wanted their own respects with God, but Christs afflictions being redemptory and meritorious, are most to be heeded by the Church; *Remember David, and all his afflictions.* 4. Whatsoever care the godly have to promote Gods honour, whatsoever grief and sorrow they bear when they finde opposition or want successe in this their endeavour, whatsoever trouble and persecution they suffer in the maintaining or promoting of Gods cause, all is reckoned up unto them as parts of service, which God will not forget to follow with mercy to them, and to theirs after them; *Lord remember David, and all his afflictions.*

Vers.

Ver. 2. *How he ſware unto the* LORD, *and vowed unto the mighty God of Jacob.*

3. *Surely I will not come into the Tabernacle of my houſe: nor go up into my bed.*

4. *I will not give ſleep to mine eyes:* or *ſlumber to mine eye-lids.*

5. *Untill I finde out a place for the* LORD: *an habitation for the mighty* God *of Jacob.*

In the ſecond place is ſet down the care which *David* had to ſettle the worſhip of God in the land; what time this Vow and Oath was made by *David*, it is not ſpecified in any other place of Scripture, neither is it needfull for us to be curious about the time or form of words; for the meaning is not, as if *David* on a certain day, being ignorant of the place of ſetling of Gods Ark and building the Temple, did limit God to reveal it unto him ere night came; but the meaning is, that *David* ſwore to have a care of the ſetling of Gods Ark, before he ſetled his own houſe, and that he would not enjoy the commodities which his royall Palace (not as yet builded) might yeeld unto him, before he ſaw the Ark ſetled in the place where the Temple ſhould be built. *Whence learn*, 1. It is lawfull to tye our ſelves by an Oath unto that duty, whereunto we were abſolutely tyed by law before: yea, and it may ſometimes be expedient to tie our ſelves unto a duty by ſwearing, for evidencing our hearty purpoſe to follow that duty cheerfully, and for ſtirring up of our ſelves ſo much the more to follow it, as we are conſcious of our ſlackneſſe unto it; or feebleneſſe to reſiſt temptations; for here *David ſware unto the Lord*, that he would diſcharge ſuch a duty. 2. A lawfull Vow is a part of divine worſhip, due to be made to God alone; for *David* offered this religious worſhip to God only: *He vowed unto the mighty God of Jacob.* 3. The Omnipotency of God is the treaſure of the Churches ſtrength, wherein every believer hath an intereſt: *He is that mighty one of Jacob.* 4. The care of Gods publick worſhip, and eſtabliſhing of Religion, where we have place and power, ſhould be more earneſt and greater in every true ſubject of Gods Kingdome, then the care of his own private affairs, and in the caſe of competition &

compariſon, the ſetling of Gods worſhip ſhould be preferred before our ſetling in any worldly commodity: as the example of *David* here doth teach us.

Verſ. 6. *Lo, we heard of it at Ephrata: we found it in the fields of the wood.*

In the third place, the Church ſpeaketh and compareth the ſetled condition of the Ark now with the fleeted condition wherein it was before, for it was ſometime in *Shiloh*, in the tribe of *Ephraim*, and now ſay they; *Lo, we heard of it at Ephrata*: and when it was in a manner loſt, being taken by the Philiſtines, they ſay, they found as a thing once loſt, the Ark in *Kiriath-jearim*, or City of the woods; *wee found it in the fields of the wood*, and now it is ſetled will they ſay, we know where to finde it eſtabliſhed: for this to be the Churches meaning is given us to underſtand in the next verſe, wherein they ſay: *we will go up into his tabernacles. Whence learn*, 1. The preſence of the Lord in his Ordinances was never ſo fixed in any place, but that mercy may be turned into a ſtory of, *It was or hath been*; if it be abuſed, as what the Lord did to his houſe in *Shiloh*, was a hiſtory in the dayes of the Kings, *Lo, we have heard of it*; (that is, of the Ark of the Covenant) *at Ephrata*. 2. When once the Lord hath fleeted the tokens of his preſence far out of a land, it is a rare mercy and unexpected, and no leſſe then is the finding of a treaſure, or of a loſt jewel, to ſee the reſtoring of his Ordinances again, as was to be ſeen, when God brought back the Ark from the Philiſtines to *Kiriath-jearim*; which mercy the Church here aknowledgeth; *we found it in the fields of the wood*. 3. The way of God, about the ſhewing of his preſence in his holy Ordinances in any place, is not as men may expect, but as God ſeeth good to diſpoſe, as the Churches ſpeech giveth us to underſtand; *we found the Ark in the fields of the wood*.

Ver. 7. *We will go into his Tabernacles: we will worſhip at his footſtool.*

8. *A-*

8. *Arise O LORD into thy rest, thou and the Ark of thy strength.*

In the fourth place, the Church stirreth up her selfe to worship God in *Sion*, where the Ark representing Christ, was placed, praying now for the benefit of Gods presence, as *Moses* prayed at the marching and setling of the Ark. *whence learn* 1. When God hath revealed his will in any point of Religion, we should without delay or dispute go follow his direction, as the Church doth heare, when the Ark is setled in *Sion*; *we will go into his Tabernacles.* 2. Where the Lord hath promised to be found, there must we come and keep trust with him, and worship him: *we will go into his tabernacles, we will worship at his footstool.* 3. The true worshipper must lift his mind above every external and visible Ordinance of God, and seek him in heaven where his glory shineth most, counting all things on the earth no more but as his footstool: for so was the Church of old directed to do, when they had the Lord most sensibly manifesting himself in his Tabernacle and Temple: *we will worship at his footstool.* 4. The Church in after-ages may call for, and expect the like benefit of Gods presence with his Ordinances, which his Church in former ages hath found, as the prayer of the Church here, being one with the prayer of the Church in the wildernesse, doth teach us: *Arise O Lord,* as *Moses* said, when the Ark did remove. 5. The Ark of the Covenant was the figure of God incarnate, the type of Christ in whom the fulnesse of the Godhead dwelleth bodily, and therefore, after the manner of Sacraments, the signe receiveth the name of the thing signified; *Arise, O Lord; thou and the Ark of thy strength.*

Vers. 9. *Let thy priests be clothed with righteousnesse: and let thy Saints shout for joy.*

Now he closeth the first petition with a prayer for Gods blessing of his Ministers, and of their ministery among the people; *whence learne,* 1. Where the Lord is received, he must have Ministers, men set apart for his publick worship and service, as the prayer for the priests doth presuppose. 2. The chief badge

and cognizance of the Lords Minister, is the true doctrine of justification and obedience of faith in a holy conversation: *Let thy Priests be cloathed with righteousnesse.* 3. People have reason to rejoyce, who have the benefit of such approved Ministers; and whosoever do really embrace the true doctrine of justification by grace, whereby men justified by faith, become the servants of righteousnes in their life, are indeed Saints, and are called to rejoyce; *Let thy Priests be cloathed with righteousnesse, and let thy Saints shout for joy.* 4. It is the duty of the whole Church to pray for such a Ministery, and for such effectual blessing following on it, as many make sinners become Saints, and sad souls to sing for joy, as here is prayed for.

Vers. 10. *For thy servant Davids sake: turne not away the face of thine anointed.*

The second maine petition is, for the manifestation of Gods respect unto *Davids* off-spring, wherein under the figure of *Davids* successors in the Kingdome, he prayeth for the Kingdome of Christ, as before he prayed for his priesthood. *Whence learn,* 1. Every faithful member of the Church should pray, as for the Churches welfare, so also for the welfare of the supream Magistrate, and of the Civil State whereof they are members: for so runneth the prayer here in the figure; *Turn not away the face of thine anointed,* to wit, the King of *Israel,* for whom they pray, that he be not put to shame by disappointment of his hopes. 2. The Lords anointed, or the supream Ruler of the Lords people, should be a daily Supplicant unto God, and a depender upon him: for the petition doth presuppose, that his face was toward the Lord praying to him and waiting for good from him: *Turne not away the face of thine anointed.* 3. The Lords Covenant is of great respect with God, and should be made much use of by us, as here we are taught; *For thy servant Davids sake, turne not away the face of thine anointed,* that is, for the Covenants sake made with *David* in the tipe, and with Christ represented by him, refuse not his lawfull petitions. 4. The truth intended in the tipe, teacheth us that the intercession of Christ for his subjects shall never miscarry, nor shall Christ be refused in what he willeth to be done to or for his subjects: for in him the prayer is surely heard: Christ that anointed

One

One cannot be refuſed, nor any who truly do pray in his Name.

Verſ. 11. *The* LORD *hath ſworne in truth unto David, he will not turne from it: Of the fruit of thy body will I ſet upon thy throne.*

12. *If thy children will keep my Covenant and my Teſtimony, that I ſhall teach them: their children alſo ſhall ſit upon thy throne for evermore.*

From ſtrengthning of faith in this petition, he calleth to mind more particularly the Covenant of God with *David*, *whence learn* 1. Every Word and circumſtance of Gods promiſe, is worthy to be looked upon, and well conſidered, as this example teacheth us. 2. Whoſoever do ſeek a benefit, according to Gods Word, ought firmly to believe the promiſe of it, & to reſt upon the ſtability of the promiſe, as here we find the example: *The Lord hath ſworne, he will not turn from it.* 3. Albeit the promiſe, that Chriſt ſhould come of *David* be abſolute, & ſetled with an Oath, yet the promiſes of temporal things made to *David*, are conditional, as God ſhould ſee fit to give them, and as his children ſhould carry themſelves in Gods obedience, ſo ſhould they have temporal benefits, and ſucceed him in the temporal throne; *If thy children will keep my Covenant and my teſtimonies, thy childeren alſo ſhall ſit upon thy throne for evermore.*

Ver. 13. *For the* LORD *hath choſen Zion: he hath deſired it for his habitation.*

14. *This is my reſt for ever: here will I dwell, for I have deſired it.*

He giveth a reaſon for the abſolute promiſe of Chriſts coming to rule the ſpiritual kingdome of *Iſrael*, or the Church, becauſe the Lord hath choſen *Zion* in the tipe, and the univerſal Church under the figure, to be his choſen Temple & habitation, wherein he delighted. *whence learn*, 1. Where God will ſettle his Sanctuary, there he will ſettle his Kingdome alſo: *Sion* muſt not want a King; for the reaſon here, why the Lord will with

an oath set up one who shall be the fruit of *Davids* body upon the throne, is, *Because he had chosen Sion.* 2. The Lords pitching upon any place to dwell in, or persons to dwell among, cometh not of the worthinesse of the place, or persons, but from Gods good pleasure alone; *For the Lord hath chosen Sion, he hath desired it for his habitation.* 3. The Lord resteth in his love toward his Church accepting the persons, prayers, and service of his chosen people: he smelleth a sweet savour in Christ here, and his love maketh his seat among his people stedfast: *This is my rest, I have desired it.* 4. What is promised under typical figures, is really everlasting, not in regard of the figure, but in regard of the signification: *For this is my rest for ever*, is true only in respect of the Church, represented by *Sion.* 5. No reason is to be craved for Gods everlasting good will to any person or incorporation; his pleasure may suffice for a cause: *This is my rest forever, here will I dwel, for I have desired it, or have pleasure in it.*

Vers. 15. *I will abundantly blesse her provision: I will satisfie her poor with bread.*

16. *I will also cloath her Priests with salvation: and her Saints shall shout aloud for joy.*

The rest of the articles of the Lords Covenant with *David*, are so many promises which the Lord doth make concerning the blessing of the Ministers of Christ, unto the Churches good, and the increase of Christ Kingdome, in despite of his enemies, in the last verses.

From the promise made concerning the blessing of the Ministery for the peoples good; *Learne*, 1. The true subjects of Christ, shall not want the meanes of spiritual life, spiritual meat, drink, cloathing, and whatsoever is necessary for their salvation: *I will abundantly blesse her provision.* 2. The dispensation of good things unto Gods children, is such as shall make them sensible of their own insufficiency; they are not exempted from feeling their wants, and being in straits, but as they feel their need, so shall they be provided for: every evil which they feel, shall have a perfect remedy in Christ, and in his Word which shall satisfie the needy soul: *I will satisfie her poor with bread.* 3. Christs

Church

Church shall neither want Ministers, nor shall his sent Ministers want commission for teaching of saving truth, but shall be cloathed with authority to preach and to proclaime salvation to the believers: *I will also cloath the Priests with salvation.* 4. The Ministers of righteousnes teaching the true way of justification, and obedience of faith, are also the Ministers of salvation: *for the cloathing of the Priests with righteousnesse.* v. 9. is here, *the cloathing of them with salvation.* 5. Comfort and joy shall the Lords people have, who do imbrace a Ministery cloathed with commission to hold forth righteousnesse and salvation in Christ unto them: *Her Saints shall shout aloud for joy.*

Vers. 17. *There will I make the horne of David to bud, I have ordained a lamp for mine anointed.*

18. *His enemies will I cloath with shame: but upon himselfe shall his crown flouriſh.*

From the promise made in favour of Christ Kingdomes *Learne*, 1. As *Sion* in the type was the place where Christ manifested himself King of *Israel*, so also the Church mainly signified by it, is the place and incorporation, wherein Christ is to be seen manifestly to be King: *There will I make the horne of David to bud.* 2. The glory of typicall *Davids* Kingdome, was revived in Christ the true *David*; the budding of Christs Kingdome in *Jerusalem*, was the budding of *Davids* Kingdome in a more glorious way then ever his temporal Kingdome flourished: *There will I make the horne of David to bud.* 3. This is the Crown and accomplishment of the Churches felicity, that she hath Christ for her King: *There will I make the horne of David to bud.* 4. How low soever Christs Kingdome can be brought in the world, yet it is fixed as a well rooted tree, it is rooted as the horn of an Unicorne; although it may seem gone, or so weak as it cannot subsist, yet it shall bud and grow in despite of all opposition: *There will I make the horne of David to bud.* 5. It is no wonder to see adversaries opposing Christs Kingdome, for it is heare foretold and presupposed: *his enemies will I cloath with shame.* 6. Albeit the enemies of Christ do promise to themselves advantage, by their opposition made unto Christ, and hope to overturne his King-

doome, yet have they all been, and shall be ashamed for ever of their expectation, whosoever do hate his Kingdome; *His enemies will I cloath with shame*, which they shall not be able to hide, but must put on and walk therein, as a man doth in his garments. 7. The more Christ is opposed, the more shall his splendor and glory grow in the world: *But upon himself shall his crown flourish.*

PSALME CXXXIII.

Ver. 1. *BEhold how good, and how pleasant it is, for brethren to dwell together in unity.*

2. It is *like the precious ointment upon the head, that ran down upon the beard*, even *Aarons beard: and went down to the skirts of his garments.*

3. *As the dew of Hermon:* and as the dew *that descended upon the mountains of Sion, for there the Lord commanded the blessing:* even *life for evermore.*

This Psalm doth fit the condition of Gods people, in *Davids* time, when after their civill wars they were brought to an happy unity in Religion, and civill Government. This sort of concord and communion of Saints is here commended to the Church as both pleasant and profitable. The goodnesse of it is spoken of, *v.* 1, The pleasantnesse of it, *v.* 2. The profitablenesse of it, *v.* 3. *whence learn*, 1. Those are most fit to put a price, and right estimation upon peace and concord, who have seen and felt the evill of discord and contention, as *Davids* experience proveth; for this is a Psalm of *David*, who had proof both of war and peace. 2. The fruits of peace in the reformation

tion of Religion, and of civill Judicatories, do so redound unto the comfort of all families and private persons, as the good of concord may be demonstrated sensibly: *Behold, how good it is*. Such a concord is true concord, and worthy of the name, which doth unite the members of the visible Church, as brethren, or children of one Father, in the true Religion, for the mutual discharge of all the duties of love: *How good is it for brethren to dwell together in unity!* 4. Some things are pleasant and not profitable, and some things are profitable and not pleasant, but the concord of Gods people, or holy peace within the visible Church in any place, is both pleasant and profitable: *Behold, how good and pleasant it is, for brethren to dwell together in unity.* 5. This blessing is not to be expected by any, but through Christ, on whom the oyle of gladnesse, and all the graces of the Spirit are first poured out, and then from him are carried to the meanest member of his body, as *Aarons* head being anointed with oyle, the benefit of it extended it self to the uttermost borders of his garments; for the similitude borrowed from *Aarons* anointing, as the type of Christ, doth teach us so much: *It is like the precious ointment, &c.* And this similitude representeth the pleasantnesse of concord, the sweet smell whereof refresheth all that have any spiritual sense. 6. As dew maketh the herbes and trees to flourish, for the utility of many so is concord profitable to the Church and State; *As the dew of Hermon, or dew that descended upon the mountains of Sion.* 7. Where holy concord maketh its residence among brethren dwelling together in unity, there the blessing of the God of peace in this life, and for the life to come, makes its residence also: *There the Lord commanded the blessing, even life for evermore.* 8. This blessing of brethren living in the unity of the spirit and bond of peace, is not promised only, but also there is an everlasting order given forth from the Supream Rule of all things, for the forthwith applying of the blessing effectually to those that thus live together: *There the Lord commanded the blessing, even life for evermore.*

PSALME

PSALME CXXXIV.

In this short Psalm, the Spirit of the Lord, by the mouth of the Psalmist, exhorteth the Lords Ministers to go about the exercise of their publick Ministery, in praying, preaching and praising God, *v.*1,2. and blessing the congregation met together. *v.*3.

Ver. 1. *BEhold, bless ye the LORD: all ye servants of the LORD: which by night stand in the house of the LORD.*

2. *Lift up your hearts in the Sanctuary: and bless the LORD.*

From the exhortation to the Lords Ministers; *Learn,* 1. The publick worship of God is to be carefully looked unto: and all men, but especially Ministers, had need to be stirred up to take heed to themselves, and to the work of Gods publick worship when they go about it: for so much doth *behold,* in this place import. 2. The scope and speciall end of publick worship is to set forth the blessednesse of God in himself, and in his operation for, and toward his Church: for all the parts of publick worship and service, in prayer, reading of Scripture, preaching, praising, and thanksgiving, singing of Psalmes, and blessing of the people, do aim at this: *Behold, bless ye the Lord.* 3. The discharging of the publick worship of God, requireth that there be publick Ministers, appointed by God, and separated unto this holy function; *Bless ye the Lord, all yee servants of the Lord.* 4. It was commanded in the Law, *Exod.* 27. 20, 21. that so soon as day-light began to fall at even, lamps should be lighted, and shine all night in the Tabernacle, till the morning, and that the Priests and Levites should by course wait upon his service, that there should not be darknesse in the Lords house,

but

but light alwayes night and day: whereby was ſignified, that howſoever the world lieth in the darkneſſe of ignorance, of ſinne and miſery, yet in the Lords Church remedy againſt all thoſe evils, and relief from them is to be had: and that God hath ordained Miniſters, and publick Officers, to entertaine and hold forth the ſhining of the light unto the Church; and to this end not to ſtand to break their nights reſt, when the ſervice doth call for it: *Bleſſe the Lord, all ye ſervants of the Lord, which by night ſtand in the houſe of the Lord.* 5. Prayer to God, as the mouth of the people, is a part of the office of the Lords Miniſters: for ſo much is imported by pointing at the geſture of the ſupplicant: *Lift up your hands in the Sanctuary*, that is, in the place where the people aſſemble. 6. To praiſe the Lord, and to teach the people what the Lord is, what bleſſedneſſe is to be found in him, and how they ſhould acknowledge this, and make uſe of it, is another part of the Miniſters office: *Liſt up your hands in the Sanctuary, and bleſſe the Lord.*

Ver. 3. *The Lord that made heaven and earth: bleſſe thee out of Sion.*

In this verſe the Lords Miniſters as they are directed, ſo they goe about to bleſſe the people out of *Sion*, in the Name of the Lord: *Out of Sion*, becauſe there was the Arke of the Covenant, the figure of Chriſt, God incarnate, through whom alone the Lords bleſſing is derived unto his Church. *whence learne*, 1. All men lie under the curſe, till God bring them into the fellowſhip of his Church, and pronounce them bleſſed by his Word, as, *The Lord bleſſe thee*, doth import. 2. It is a part of the office of the Lords Miniſters, to pronounce with authority Gods bleſſing upon his people, which is no more then a wiſh or prayer for them; for they are ſent of God with commiſſion to ſay, *The Lord bleſſe thee*. 3. No bleſſing is to be expected but from Chriſt, repreſented by the arke of the Covenant, which was in *Sion*: *The Lord bleſſe thee out of Sion.* 4. The confidence of the believer to obtain whatſoever is promiſed in the Lords Word, is builded upon the Covenant of God, and the omnipotency of God: and what can a ſoul ſtand in need of, which this fountaine cannot yield? *The Lord that made heaven and earth, bleſſe thee out of Sion.*

PSALME

PSALME CXXXV.

THe ſcope of this Pſalme, is to ſet forth the praiſes of the Lord: wherein there is an earneſt exhortation of all the Church, and of all the Lords Miniſters to praiſe God, *v.*1,2,3. whereunto are added ſeven motives or reaſons, from *v.*3, to *v.*12. In the next place, the Pſalmiſt turneth his ſpeech towards the Lord, and praiſeth him; and giveth two reaſons more for the praiſing of God, *v.* 13,14,15,16,17,18. In the third place, more ſpecially he exhorteth the Miniſters, and every particular member of the Church to praiſe God, and ſo cloſeth with bleſſing of him.

Ver. 1. *PRaiſe ye the LORD, praiſe yee the Name of the LORD: praiſe him, O ye ſervants of the LORD.*

2. *Ye that ſtand in the Houſe of the LORD, in the courts of the Houſe of our God.*

In the exhortation directed to the whole Church, and to the Miniſters; *Learn*, 1. The work of praiſing God, ſhould be gone about affectionately, and unto it ſhould we ſtirre up our ſelves, and others with all our might: as this manifold exhortation *to praiſe the Lord, and ſing praiſe*, doth teach us. 2. That which is ſpoken or manifeſted of God, muſt be carefully taken notice of, that he may be prayſed out of knowledge: for he will not have praiſes, but as his Word doth direct: for this doth, *Prayſe the Name of the Lord*, import. 3. The publick Miniſters of Gods Houſe, who are ſet apart for teaching and leading of the people in his ſervice, by reaſon of their Office & imployment, muſt ſtirre up themſelves unto this work of praiſing God, whatſoever may be their own private condition, ſadd or joyfull: for their obligation ſo to do is greateſt, *Praiſe him, O ye Saints of the Lord, O ye ſervants of the Lord.* 4. As our priviledges

are

are more then the rest of the world, by being in Covenant with God and admitted to have room in the holy assemblies of his people, so should our care to praise God be the greater; *Ye that stand in the house of the Lord, in the Courts of the house of our God.*

Ver. 3. *Praise the LORD, for the LORD is good: sing praises unto his Name, for it is pleasant.*

He insisteth in the exhortation, and beginneth to give reasons to move us to praise God. *whence learn,* 1. The Lord is worthy to be praised, not only for his essential goodnesse, but also for the letting forth thereof on the creatures, and towards his people most of all; *Praise the Lord, for the Lord is good:* and this is the first reason or motive to praise. 2. Singing of the Lords praises is a part of the moral worship of God, and should be done with cheerfullnesse of heart, as a work wherein we rejoyce to be employed: *Sing praises unto his Name.* 3. The work of praising God, hath a sort of reward joyned with it: when we praise God most, we get much benefit by so doing: it is so comely in it self, so pleasant unto God, and profitable to the person that offereth praises, so fit to chear up his spirit, and strengthen his faith in God, whose praises are the pillars of the believers confidence and comfort, that a man should be allured thereunto; *Singing praises unto his Name, for it is pleasant;* and this is the second motive or reason to praise God.

Vers. 4. *For the LORD hath chosen Iacob unto himselfe: and Israel for his peculiar treasure.*

The third reason of praising God is, because he hath by electing *Israel*, put a great respect and price upon his people. *whence learne,* 1. The Jewes have a respect of honour put upon them, (how unworthy soever they have proved themselves of it many times,) above all the Nations of the world, in that God hath chosen them to be his people, among whom he will alwayes have a chosen number, which of no other Nation can be said: *For the Lord hath chosen Jacob unto himself.* 2. The Lords Covenanted

venanted people are no leſſe precious in his eyes, then a peculiar treaſure is in a mans eyes; *He hath choſen Iſrael for his peculiar treaſure.*

Ver. 5. *For I know that the LORD is great: and that our* LORD *is above all gods.*

The fourth reaſon of Gods praiſe is, becauſe the Lord is greater then all earthly, yea then all imaginable excellencies in the world, as the Church doth both believe and know by experience, *whence learn*, 1. The largneſſe of Gods dominion over all Nations, and over all imagined excellency of the idols of the Gentiles, doth commend the mercy of God to that Nation, which he doth prefer unto the reſt, by taking them in Covenant with himſelf; *The Lord is great, and our Lord is above all gods.* 2. As the Lord doth by his extraordinary working for his people make manifeſt his glorious and great majeſtie to them, ſo ſhould they ſo much the more for their experience praiſe him before all the world: *For I know that the Lord is great, and our Lord is above all Gods*, doth import not only the Pſalmiſt belief of the point, and experience of the truth thereof, but alſo his practice of the duty.

Ver. 6. *Whatſoever the LORD pleaſed*, that *did he in heaven, and in earth: in the ſeas, and all deepe places.*

The fifth reaſon of Gods praiſe, ſerving alſo to confirm the former reaſon is, becauſe God is the Omnipotent Creator, and abſolute Governour of all things, diſpoſing of them as he pleaſeth. *Whence learne*, 1. The great works of Creation, Suſtentation, and governing all things, do ſhew the Lords greatneſſe, and do furniſh matter of his praiſe: *whatſoever the Lord pleaſed, that did he in heaven and in earth, in the ſea and all deep places.* 2. The Lords will and pleaſure is the meaſure of the extending of his Omnipotency, and no further muſt we extend his power unto action, then his revealed will giveth warrant; *Whatſoever the Lord pleaſeth, that did he.* 3. The Lords

will

will is the sovereign and absolute cause of all his working, and that whereon all mens faith and reason must rest; *Whatsoever he pleased, he did.*

Ver. 7. *He causeth the vapours to ascend from the ends of the earth, he maketh lightenings for the raine, he bringeth the winde out of his treasuries.*

The sixth reason of Gods praise is, because there is no motion in the clouds or in the aire, but that which he maketh. *whence learn*, There is none of the motions of the creatures so light or variable, which are not wrought by God, and wherein his providence doth not actually put forth it self in vapours, clouds, rain, lightnings, windes and all: *He causeth the vapours to ascend from the ends of the earth, he maketh lightnings for the raine, he bringeth the winde out of his treasuries.*

Ver. 8. *Who smote the first-born of Ægypt: both of man and beast.*

9. Who *sent tokens and wonders into the midst of thee, O Ægypt, upon Pharaoh, and upon all his servants.*

10. *Who smote great Nations: and slew mighty Kings.*

11. *Sihon King of the Amorites, and Og King of Basan: and all the Kingdome of Canaan.*

12. *And gave their land for an heritage: an heritage unto Israel his people.*

The seventh reason of Gods praise is, for his wonderfull Redemption of his people out of *Ægypt*, and powerfull overthrow of the Canaanites, and placing of his people in their room. *whence learn*, 1. The Lords working for his Church in former times, is matter of praising God in all after-ages: as this example of the mentioning so oft *of the slaughter of the first-born of Ægypt*,

Egypt, both man and beast, doth teach. 2. Gods working for his people is such, that their enemies being posed, must acknowledge his wonderfull acts: *He sent tokens and wonders in the midest of thee, O Egypt, upon Pharaoh and all his servants.* 3. When God engageth for his people, he will overtop the mightiest Kings and Kingdomes, and tread them under in favour of his Church; *who smote great Nations, and slew mighty Kings, Sihon King of the Morites, and Og King of Bashan, and all the Kingdomes of Canaan.* 4. The care of God for his people is indefatigable, he ceaseth not to prosecute begun favours, till he bring them to an end: He followeth *Israels* Redemption out of *Egypt*, till he give them possession of *Canaan.* 5. Albeit there be difficulties and opposition to the setling of Gods people in their possession, yet the work goeth on, and must be perfected; and the close of Gods work is no lesse glorious than the beginning of it: *He gave their land for an heritage, an heritage unto Israel his people.*

Vers. 13. *Thy Name, O LORD, endureth for ever: and thy memoriall, O LORD, throughout all generations.*

In the second place, the Psalmist turneth his speech toward the Lord, and praiseth him yet more: and then, in the following verses addeth other two reasons of his praising God. From this verse, *Learn*, 1. What the Lord doth declare himself to be in one generation toward his Church, may and should be a means to know what he will do in all time to come for his people, as need shall require: *Thy Name, O Lord, endureth for ever, and thy memorial, O Lord, throughout all generations.* 2. As the constancy of Gods love toward his people, and care for them is a matter of high praise unto God: so it is a matter of sweet refreshing joy to the believer, which maketh him look up kindly unto God, and praise him: as here the Psalmist in praising Gods constancy, turneth his speech twicce toward him: *O Lord, O Lord.*

Vers. 14. *For the LORD will judge his people:* and

and he will repent himself concerning his servants.

The first new reason of Gods praise is the hope, that the Lord will plead the cause of his afflicted people, and will comfort them. *whence learn*, 1 Then are by-past mercies of God rightly made use of, when they strengthen faith and hope in God for mercies to come: as here we see the Lords memorial made use of, for the Churches present comfort. 2. Whereſoever Gods people are oppreſſed by their enemies, howſoever God hath ever juſt quarrel againſt his people, yet will he examine what moved the enemies to trouble them: and albeit he do not at firſt give out ſentence, yet he will execute juſtice in favour of his people in due time: *For the Lord will judge his people*, to wit, by pleading their cauſe againſt their enemies. 3. The conſtancy of Gods love to his people, makes the change of his ſad diſpenſation into more comfortable, to be certaine: and therefore Gods afflicting of his people, is a work wherein he will not continue, becauſe his mercy toward his people, is everlaſting; *For the Lord will judge his people, and he will repent himſelf concerning his ſervants.* 4 As it is a ſort of grief to God to afflict his people, ſo it is a ſort of comfort to him to comfort his people, by delivering of them from their ſad affliction; for the word, *Repent himſelf*, in the Original doth ſignifie alſo *to comfort himſelf.*

Ver. 15. *The idols of the heathen* are *ſilver and gold, the work of mens hands.*

16. *They* have *mouthes, but they ſpeake not*: eyes have *they, but they ſee not.*

17. *They* have *ears, but they hear not: neither is there any breath in their mouthes.*

18. *They that make them are like unto them*: ſo is *every one that truſteth in them.*

The ſecond new reaſon of Gods praiſe, is taken from the buſineſſe of all idols compared with God: and of all idolaters compared with his ſervants. *whence learn*, 1. True worſhippers of

God do deteſt images and idols, and all falſe religion, how gorgeouſly ſoever they be decked up by idolaters: *The idols of the heathen are ſilver and gold, the work of mens hands.* 2. How delectable ſoever the invention of images, or worſhipping of idols ſeem to be, yet do theſe vanities bring nothing to the worſhippers, ſave grief and vexation: for ſo doth their name in the Originall import. 3. Worſhippers of images are not eſteemed according to their intention and profeſſion, when they ſay they worſhip the thing repreſented by them, but are to be judged by Gods verdict of them, who hath pronounced their gods to be no other thing, then their images which are ſhaped by the Artificer like a man; *They have mouthes, but they ſpeak not, &c.* 4. Idolatry is a benumming ſin, which bereaveth the idolater of the right uſe of his ſenſes and reaſon; *They that make them are like to them.* 5. Beſide outward worſhip offered by idolaters to their images, they are found to offer unto them alſo the inward worſhip of their ſouls: *They truſt in them*; and in truſting in them, or looking for any good by them, they are but brutiſh, or like ſenſeleſſe blocks; *So is every one that truſteth in them.*

Verſ. 19. *Bleſſe the* LORD, *O houſe of Iſrael: bleſſe the* LORD, *O houſe of Aaron.*

20. *Bleſſe the* LORD, *O houſe of Levi: yee that fear the* LORD, *bleſſe the* LORD.

21. *Bleſſed* be *the* LORD *out of Zion: which dwelleth at Jeruſalem: Praiſe ye the* LORD.

In the cloſe of the Pſalm, the Pſalmiſt exhorteth all ranks of the godly, both publick Officers and private members of the Church to bleſſe God, and giveth example of obedience in his own perſon. *whence learn*, 1. As the whole incorporation of the Church receiveth common benefits from God more then any incorporation beſide, and as every rank and order of people do receive benefits more particularly to themſelves: ſo ſhould the whole incorporation together, and every one of every rank give praiſe unto God, and ſet forth his bleſſedneſſe before others, as their vocation permitteth: for, *Bleſſe the Lord, O houſe Iſrael*, is ſpoken to the whole incorporation; and, *Bleſſe the Lord,*

O

O house of Aaron, doth speak to the Priests; and *Blesse the Lord O house of Levi*, is directed to the under officers of Gods house. 2. Albeit all men are exhorted, and each person in their several places called upon, yet they only who feare God, will discharge the duty conscionably, therefore after all it is said, *Ye that feare the Lord, blesse the Lord.* 3. The true worshipper of God draweth this special point of Gods praise, from Gods manifesting of himselfe to his Church in, and through, and for Christ: for this is signified by the types, figures and tokens of his presence in *Sion* and *Jerusalem*; *Blessed be the Lord out of Sion, which dwelleth at Jerusalem.* 4. When the song of praise is sung unto God, the work of his praise is not ended, but must be continued, renewed and followed still; *Praise ye the Lord.*

PSALME CXXXVI.

THis Psalm is an exhortation to confesse Gods goodnesse and and mercy, and to praise and thank him for the manifestation thereof, in so many sundry works of his: upon this ground, because the fountain of his mercy, whence his works did flow, doth run still, and endure for ever, to the benefit of his own people in speciall. The reasons of the exhortation unto thanks and praise, are set down in order, so many in number as the verses are, unto every one whereof is added one common reason, from the everlasting endurance of his mercy. In the first place, the exhortation is thrice propounded, with reasons taken from the Lords attributes or names, *v.*1,2,3. In the second place, reasons are given from his works, and in speciall from the work of Creation, *v.*4. to *v.* 10. In the third place, reasons are given from the work of Redemption of *Israel*, and bringing them forth out of *Ægypt*, and planting them in *Canaan*, from 10, to *v.*23. In the fourth place, reasons of thanks are given, from his late mercy to the Church in the Psalmists time, *v.*23,24. And last of all, a reason is given from his goodnesse to all living creatures, *v.* 25. whereupon he closeth with an exhortation unto thanksgiving to the God of heaven, *v* 26.

Vers. 1. O *Give thanks unto the* LORD, *for he is good: for his mercy* endureth *for ever.*

2. *O give thanks unto the God of gods: for his mercy* endureth *for ever.*

3. *O give thanks to the Lord of lords: for his mercy* endureth *for ever.*

From the threefold exhortation to give thanks, with the reasons subjoyned thereto; *Learn*, 1. When we have praised God for what reasons we have offered unto us in one Psalme, we must begin again, and praise for other reasons, and when we have done so, we have not overtaken our task, the duty lieth still at our door to be discharged afresh: as this Psalme doth shew. 2. God is to be acknowledged and praised as the fountain of the being, continuance and preservation of all things that are in the world, and as the performer of all his promises: *O give thanks unto the Lord Jehova.* 2. The knowledge of Gods attributes, properties or name, and in special of his *goodnesse*, is able to draw forth the praising of God from every believer: *O give thanks unto the Lord, for he is good.* 3. Neither is God weary of doing good, nor is his mercy spent, by what he hath already let forth of it, but it continueth as a river still running; *For his mercy endureth for ever.* 4. Whatsoever is the Lords praise is for our profit and advantage, and so is a matter of thanks from us unto his majesty: *O give thanks unto the Lord, for he is good.* 5. The Lord is more excellent then all the Magistrates, Rulers, Princes and Kings in the world: yea he hath all those perfections joyned in one in him, which idolaters do feigne to be scattered among their idols, of whom they conceive one to excell in one thing, and another in another thing: *O give thanks to the God of gods.* 6. To whom the Lord is God by Covenant, he is alwayes and forever their God; *For his mercy endureth for ever.* 7. God is the only sovereign Lord of all things, and the only Potentate, who hath absolute right, and absolute power to do what he pleaseth, and can when he will, overtop all principalities and powers, to the benefit of his followers: *O*

give

give thanks to the Lord of lords. 8. The perpetuity of Gods mercy doth make the benefit of Gods sovereignty forth-coming for ever to the believer, and to stand as a matter of constant praise and thanksgiving to him; *Give thanks to the Lord of lord: for his mercy endureth for ever.*

Vers. 4. *To him who alone had great wonders: for his mercy* endureth *for ever.*

5. *To him that by wisdome made the Heavens: for his mercy* endureth *for ever.*

6. *To him that stretched out the earth above the waters: for his mercy* endureth *for ever.*

7. *To him that made great lights: for his mercy* endureth *for ever.*

8. *The Sun to rule by day: for his mercy* endureth *for ever.*

9. *The Moone and Starrs to rule by night: for his mercy* endureth *for ever.*

From the reasons of praise and thanks to be given to God, which are taken from his works of Creation; *Learn*, 1. Every work of God is wonderful, and able to make a man astonished if it be well considered: *To him who doth great wonders.* 2. Whatsoever instruments the Lord is pleased to use in any of his wonderful workes, he alone is the worker, and will not communicate the glory of the work with any creature: *To him who alone doth great wonders.* 3. The constancy of Gods mercy to his own, doth make the use of Gods wonderfull power constantly forth-coming to them, as their need requireth: *For his mercy indureth for ever.* 4. The making of the Heaven, as it is a wonderful work, and a matter of constant praise unto God, so a wonderous benefit unto his people in many respects; *To him that made the Heavens.* 5. The wisdome of God appearing in the fabrick of heaven, as it is worthy to be praised, because it is of so large a compasse, as the motion of it shall be no wayes troublesome to man: the starrs so glorious an ornament so useful to man, and so regular in their motion as is wonderful: *To him that by wisdome made the Heavens.* 6. It is the mercy of

God that the Heavens do continue in their service to sinful men; *For his mercy endureth for ever.* 7. The earths standing up above the waters, (which by course of nature should be above the earth,) is a standing miracle for the use of man, that he might have a pleasant dwelling while he is in the world; *To him that stretched forth the earth above the waters.* 8. It is the mercy of God, that the waters do not return to their natural course to cover the earth, as they did in the flood of *Noah*; *For his mercy endureth for ever.* 9. The illumination of the world by so great lights, as might at once shine upon the one half of the earth, (which otherwise should be in darkness for the most part) is a matter of Gods praise, and mans profit, deserving thanks from man unto God: *To him who made great lights.* 10. It is the Lords mercy that he hath not changed this course, nor removed this much abused benefit from us; *For his mercy endureth for ever.* 11. The making the Sun to be the fixed fountain of day-light, rather then to have served the world with the light which shined the first three dayes of the Creation, is for the greater benefit of man, as for many other reason, so for this, that every part of the day might be better distinguished, according to the motion of the body of the Sun. *The Sun to rule the day.* 12. That God hath not discharged the Sun to shine upon sinfull men, who deserve to live in darkness, is a proof of his endless mercy to his own: *For his mercy endureth for ever.* 13. The tempering of the darkness of the night by the Moons light, and by the light of the starres in their courses, is a matter of Gods praise, and of mans comfort, and the continuing of this favour still, is the evidence of his mercy to his people: *He maketh the Moone and Starrs to rule by night, for his mercy endureth for ever.*

Vers. 10. *To him that smote Ægypt in their first-born; for his mercy* endureth *for ever.*

11. *And brought out Israel from among them: for his mercy* endureth *for ever.*

12. *With a strong hand, and with a stretched out arm: for his mercy* endureth *for ever.*

13. *To him which divided the Rea-sea into parts: for his mercy* endureth *for ever.*

14. *And*

14. *And made Iſrael to paſſe thorow the midſt of it: for his mercy* endureth *for ever.*

15. *But overthrew Pharaoh and his hoſt in the Red-ſea: for his mercy* endureth *for ever.*

16. *To him which led his people thorow the wilderneſſe; for his mercy* endureth *for ever.*

17. *To him which ſmote great Kings: for his mercy* endureth *for ever.*

18. *And ſlew famous Kings: for his mercy* endureth *for ever.*

19. *Sihon King of the Amorites: for his mercy* endureth *for ever.*

20. *And Og the King of Baſhan: for his mercy* endureth *for ever.*

21. *And gave their land for an heritage; for his mercy* endureth *for ever.*

22. Even *an heritage unto Iſrael his ſervant: for his mercy* endureth *forever.*

In the reaſons of Gods praiſe, taken from the work of delivery of *Iſrael* out of *Egypt*, convoying of them through the wilderneſſe, and planting them in *Canaan*: *Learne*, 1. The Lord ſhould be praiſed for the works of Creation, as by all men, ſo eſpecially by thoſe who are partakers of the benefit of Redemption: and thoſe only who are ſenſible of the benefit of Redemption, will give him praiſe for the works of Creation, and common Providence, and the faſtening of the duty of praiſe, eſpecially upon *Iſrael*, here doth teach us. 2. The Lords preſerving of his Church from the beginning doth concern the true members of the Church in all times after, to be thankfull for it, no leſſe then for the continuing of the courſe of the Heavens, Sun, Moon and Stars; as the context of the Pſalm doth hold forth. 3. The Lords puniſhing of the enemies of his Church in *Egypt*, is an obligation on the Church to praiſe him for ever: and his conſtant mercy giveth aſſurance, that he will avenge the quarrel of his oppreſſed people in all ages: *To him that ſmote Egypt in their firſt borne, for his mercy endureth for ever.* 4. The delivery of *Iſrael* from the bondage of *Egypt*, is a matter of Gods perpetual

praise: and it is a pledge of Gods mercy to his Church in all ages; *He brought out Israel from amongst them; for his mercy endureth for ever.* 5. As the work of the Churches delivery is more difficult, so doth the Lord put forth more clearly his Omnipotency for perfecting of it, as appeared in *Israels* bringing forth out of *Ægypt*, *with a strong hand and out-stretched arme.* 6. One proof of Gods power manifested for his Church, is a pawn of his purpose to give so oft proof as need shall be, of his power for his peoples relief; *For his mercy endureth for ever.* 7. The most improbable deliverances from danger, are very possible to God, who can turn the sea into dry land for his peoples escaping; *To him which divided the sea into parts.* 8. The constancy of Gods mercy to his Church, maketh his dividing of the sea a pawn of his power and purpose to deliver his Church, how great soever their straits shall be: *For his mercy endureth for ever.* 9. It is a work of no lesse mercy and power, to give his people grace to make use of an offered means of delivery, then to prepare the deliverance for them; but the constancy of Gods mercy doth not onely provide the means, but also giveth his people grace to make use thereof in all ages: *He made Israel to passe through the midst of it, for his mercy endureth for ever.* 10. God can make that means which proveth effectuall for the safety of his people, to prove a snare to the wicked for their destruction, as the Red sea was a snare to the Egyptians: *But he overthrew Pharaoh and his host in the Red sea.* 11. The constancy of Gods mercy toward his people, is a pledge of the constant course of his justice against their enemies; *For his mercy endureth for ever.* 12. As thankfulnesse maketh search of many mercies in the bosome of one, so the innumerable multitude of Gods mercies doth force the thankfull man to summe up many mercies in one: as here all the mercies in the forty years journeying in the wildernesse are draw up in a word; *To him that led his people through the wildernesse.* 13. It is the constancy of Gods mercy, which maketh him continue the conduct of his people, and bear with their manners, till he put an end to their journey; *He led his people through the wildernesse, for his mercy endureth for ever.* 14. The people of God may meet with no lesse difficulties in their way to heaven, then they have found hinderances of their Conversion, as the typical example of *Israels* meeting with opposition before they entered *Canaan* doth shew. 15. Albeit Kings and potent Powers should oppose the settling of Gods Church in any place where he pleaseth to plant

it,

is, yet they shall not be able to hinder his work: for his mercy is forth-coming in one age as well as in another, that praise and thanks may alwayes be given unto him; *who smote great Kings, for his mercy endureth for ever.* 16. Men of renown lose their credit, when they meddle with the Lords Church, and readily they lose their lives also: and this should be a document to all mighty men, and a matter of comfort to Gods people; *He slew famous Kings, for his mercy endureth for ever.* 17. The Lord will have the first opposers of the setling of his people exemplarily punished, and their punishment made no lesse famous then their sin hath been; *He slew Sihon King of the Amorites:* and the like will the Lord do in all ages against the chief adversaries of his people: *For his mercy endureth for ever.* 18. When judgement upon one enemie doth not terrifie others of them from opposing Gods people, the like destruction shall fall upon those that make head against the Church; *And he slew Og King of Bashan.* 19. The slaughter of the enemies of Gods people is the work of the Lord whosoever be the instruments; for it is not here said that the Israelites slew *Sihon* and *Og, but the Lord slew them*; and the like mercy may the Church look for in all ages; *For his mercy endureth for ever.* 20. It is the Lord who gave heritages at his pleasure, and who can dispossesse such men of their lands, who will not suffer the Lords people to inherit that land which the Lord hath given them: *He slew Sihon and Og, and gave their land for an heritage*; and the like mercy may the Church look for in all ages, as it shall be found good for her; *For his mercy endureth for ever.* 21. When the Lord puts down the enemies, and puts his servants in their place, it is a double mercy; As *He gave the lands of Sion & Og to be an heritage unto Israel his servants.* 22. There can no cause be found in Gods people, why God should do good to them, or why he hath done good unto them: but the constancy of his own mercy only; *For his mercy endureth for ever.*

Vers. 23. *Who remembered us in our low estate; for his mercy* endureth *for ever.*

24. *And hath redeemed us from our enemies; for his mercy* endureth *for ever.*

In

In the reasons of Gods praise taken from the lare experience of the Church in the dayes of the Psalmist: *Learn*, 1. Unto whatsoever praise we can give to God for what he hath done before our time, we should adde praises also for what the Lord hath done for us in our time, as here the Church in the Psalmists dayes doth unto all the former adde this: *who remembered us in our low estate.* 2. The season and ordinary time of the Lords manifesting himself for his people is, when they are brought low, and emptied of their own strength, and of all hope of worldly assistance; *who remembered us in our low estate*, 3. The Lords presence, help and assistance, good-will and respect to us, is better observed by afflicted people then by prosperous: for troubles, necessities and straits, are meanes to open mens eyes, and waken up their senses to take up the worth of the Lords working: *He remembred us in our low estate.* 4. The mercy of the Lord is set on work for his people, both when they are in adversity to sustaine them, and to raise them out of it: and in prosperity to maintain them in it, and to teach them the good use of it, in looking wisely on Gods dealing with them in both conditions: *He remembered us in our low estate, for his mercy endureth for ever.* 5. Albeit the proud enemies of the Church may prevaile, and bring the Church into bondage for a time, yet the Lord will not suffer the enemie to oppresse, nor his people to be oppressed alwayes, but will deliver his own in due time: as here, *He hath redeemed us from our enemies.* 6. The same reason and cause is to be found of the delivery of *Israel* out of *Egypt*, and of the delivery of the Church at any time from their enemies, and that is *mercy* only; *For his mercy endureth for ever.*

Ver. 25. *Who giveth food to all flesh; for his mercy* endureth *for ever.*

In the reason of Gods praise taken from his goodnesse to all living creatures; *Learn*, 1. The Lords goodnesse and fatherly care of all living creatures, is worthy to be marked and made use of for his praise, in special the giving of every living creature their own food convenient for them, and that in due season every day: *who giveth food to all flesh.* 2. The mercy of the

the Lord toward his children, is the cause of his care and respect unto such other creatures, as man hath need of: *For his mercy endureth for ever.* 3. The care which God hath of all flesh to give them their food, is a ground of assurance to the people of his far greater care of them; *For his mercy endureth for ever,* to them.

Ver. 26. *O give thanks unto the God of Heaven: for his mercy* endureth *for ever.*

From the close of the Psalme; *Learn,* 1. Heaven and heavenly gifts are the height of all the felicity of the Saints, and the flower of all Gods benefits unto his childeren, for which above all other favours he is to be thanked and praised by his people: *O give thanks unto the God of Heaven.* 2. God is the strong God of heaven, not only because he made the heaven, and sheweth his glory most there, but especially because he hath promised to give heaven, and all spiritual graces unto eternall life in heaven, to his own people by an everlasting Covenant: of which heaven and heavenly mercies he is God: *O give thanks unto the God of heaven.* 3. As mercy hath intituled heaven unto the Saints, so doth mercy preserve them in their right, and will preserve them in the possession thereof for ever; *For his mercy endureth for ever.*

PSALME CXXXVII.

THis Psalm may be divided into three parts. In the first, is set down the lamentable condition wherein the Lords people were in their captivity in *Babylon,* *ver.* 1,2,3. In the next, is their constancy in Religion, *v.* 4,5,6. In the third, is their denouncing of judgement by way of imprecation against the instruments and chief authors or their calamity, *ver.* 7,8,9.

Ver.

Ver. 1. *BY the rivers of Babylon there we ſate down, yea, we wept: when we remembred Zion.*

In the firſt part, wherein the ſorrowful condition of the captive Church of God is ſet downe; *Learne*, 1. The people of God by their ſins may procure the taking away of the face of a viſible Church from them, and the taking away of their civil liberties alſo, and many procure baniſhment from their own countrey among idolaters, as the captivity of the Jewes in *Babylon* doth ſhew. 2. When men do not make uſe of the priviledges of Gods publick worſhip, it is righteouſneſſe with God to remove thoſe abuſed favours, and to caſt the abuſers thereof out among idolaters, as here the Jewes were, who becauſe they made not uſe of *Jeruſalem*, the viſion of peace, they are thruſt out into *Babylon*, a place of all confuſion. 3. When the Lords people provoke God againſt them, the wickedeſt wretches and vileſt idolaters in the world may overcome them in a battel, and rule over them as over ſlaves: as the experience of the Jewes doth prove. 4. When deſolation is brought upon Gods people, no wonder to ſee them remain in that condition for a time, and not to be delivered immediately out of it: *By the rivers of Babylon there we ſate down.* 5. The publick miſeries of the church, are cauſes of heavineſſe unto the true members thereof, and motives of mourning: *There we ſate, yea, we wept.* 6. Compariſon of a proſperous condition by-paſt, with adverſity preſent, doth augment miſery and increaſeth grief, eſpecially when by-paſt mercies abuſed are compared with juſt judgments inflicted in the place thereof: *we wept when we remembred Sion.* 7. They who will not eſteem of the priviledges of *Sion* when they have them, will be forced to acknowledge the worth thereof with ſorrow when they want them: *we wept, when we remembred Sion.*

Verſ. 2. *We hanged our harps upon the willows, in the midſt thereof.*

The

The Lords people carried with them into their captivity their harps; firſt, as meanes of ſtirring up their affections, in their private worſhip of God. Secondly, in hope to have ſome uſe of them afterward in the Lords worſhip, in their own land. And thirdly, that thereby they might make profeſſion before their oppreſſors of the Religion, and of their hope of reſtitution in Gods appointed time, albeit they could not frame their heart for the preſent to rejoyce as they were wont to do. *whence learne*, 1. Meanes to help in private devotion muſt be the more made uſe of, that publick meanes are wanting: for the Jewes debarred from the Temple do carry their harps with them into their ſcattering and captivity. 2. In the midſt of our calamity, we ought both to have hope of deliverance out of our trouble, and to profeſſe it before thoſe that have us under their power; for ſo did the captives Jewes in their captivity, they carried their harps into *Babylon*. 3. There are times when the ſignes of our joy may be ſuppreſſed, and the ſignes of our ſorrow expreſſed: *we hanged our harps on the willowes*. 4. The moſt lawfull and commendable ſorrow, is that which is taken for the diſhonour of God and the deſolation of the Church: *when we remembered Sion, we hanged our harps*. 5. No natural comfort, nor invitation unto carnall joy, can counterbalance the cauſes of ſpiritual grief, neither rivers, nor ſhadow of willows, nor any thing elſe can ſtay the godly grief of Gods captived people: *we hanged our harps upon the willowes, in the midſt thereof.*

Ver. 3. *For there they that carried us away captive required of us a ſong and they that waſted us*, required of us *mirth*, ſaying, *Sing us* one *of the ſongs of Sion.*

Their affliction was augmented by the inſulting of the Babylonians over them, calling for a ſong from the Jewes, to feed their godleſſe mirth. *Whence learne*, 1. Oft-times ſorrows do not go ſingle, and alone, but one grief is joyned to another, one deep calleth to another: as heare, inſulration of the Babylonians is joyned with the bondage and captivity of Gods people. 2. As the ſorrow of the godly is the matter of the laughter and joy of their enemies and no ſport to the wicked is ſo reliſhing,

as a jest broken upon the true Religion: so no affliction unto the godly is so heavy, as to finde their own sinnes to draw not only misery on themselves, but also dishonour upon their Religion: as here we see, the Jewes hanged up their harps, and why? *For they that carried us away captive, required of us a song: and they that wasted us, required of us mirth, saying, Sing us one of the songs of Sion.* 3. Corrupt naturemaketh no other use of spirituall things, then thereby to satisfie their sensual desires: as here it is mirth, and singing only, for which the Babylonians do seek to hear a Psalme sung: *Sing us one of the songs of Sion.*

Vers. 4. *How shall we sing the LORDS song in a strange land?*

5. *If I forget thee, O Jerusalem: let my right hand forget her cunning.*

6. *If I do not remember thee, let my tongue cleave to the roofe of my mouth; if I preferre not Jerusalem above my chiefe joy.*

In the second place, wherein the Jewes constant profession of their Religion is set downe, and their refusing to satisfie their enemies desire, in prostituting the Lords worship to their carnal pleasure; *Learne*, 1. Albeit we be under the feet of our enemies and albeit we have drawn on our misery by our sinning, yet must we neither deny our Religion, nor any part thereof for feare of man, nor subject our Religion to mens pleasure, as men think good to direct us in it, whatsoever may be the danger; for so doth the example of the captive people of God teachus, refusing to sing Psalmes at the desire of the Babylonians: *How shall we sing the Lords song in a strange land?* 2. The place where God is not worshipped, should be a strange land unto us his people, and no place kindely or comfortable unto us, but where the Lords people may enjoy the liberty of Gods publick worship and of the communion of Saints: *How shall we sing the Lords Song in a strange land?* 3. Whatsoever be our own private condition, worse or better, it must not take up the room in our affection, which is due to the Church; it must not make us forget the affliction of *Joseph*, for that were to provoke God to make those

benefits

benefits uſeleſſe unto us, which did divert us from ſympathy with the Church: *If I forget thee, O Jeruſalem, let my right hand forget her cunning*, or if the Church of God, and the good of it be not preferred above our own private contentments, it ſhall be righteouſneſſe with God to turn the meanes of our private contentment, to be the means of our private grief: *If I do not remember thee, let my tongue cleave to the roof of my mouth, if I preferre not Jeruſalem to my chief joy.* 4. To ſeek mens favour with the detriment of any point of Religion, or to conſent unto mens encroachment upon matters of Religion, that we may have their favour, or that we may be freed from their trouble, or ſit at more eaſe under them, is to forget God and his Church, and our reſpects which we owe to God, and to his Church: as we are taught by the example of the Jewes, refuſing to ſing Pſalmes at the Babylonians deſire or direction, and expounding their obedience to the Babylonians in this point, to be nothing elſe but a forgetting of *Jeruſalem*, and a denying of their Religion, if they ſhould have yielded.

Verſ. 7. *Remember, O LORD, the children of Edom, in the day of Jeruſalem: who ſaid, Raſe it, raiſe it, even to the foundation thereof.*

8. *O daughter of Babylon, who art to be deſtroyed: happy ſhalt he be that rewardeth thee, as thou haſt ſerved us.*

9. *Happy ſhalt he be that taketh and daſheth thy little ones againſt the ſtones.*

In the imprecation uſed againſt the enemies of the Church, and in particular againſt their falſe brethren the Edomites, who helped on their affliction, and againſt the Babylonians who were the chief oppreſſours of them; *Learne*, 1. Falſe brethren are the chief inſtruments of perſecution of the true members of the Church, whereſoever they find occaſion, as the Edomites, the poſterity of *Eſau* did prove in the deſtruction of *Jeruſalem*: *Remember, O Lord, the children of Edom.* 2. Whoſoever do delight in the Churches calamity, and do endeavour the Churches ruine by word or deed; by their ſtirring up of others

to

to afflict them; or by any oppression, which may tend to the Churches prejudice, when the Lord is visiting her, their sin shall not be forgotten of God in the day, when the Lord judgeth his people, but shall be severely punished; *Remember, O Lord, the children of Edom, in the day of Jerusalem.* 3. No lesse will suffice the adversaries of the Church then the utter ruine, and rasing of it to the ground; *who said of Jerusalem, Raze it, raze it, even to the foundation thereof.* 4. The estate of the Church at the worst is better then the estate of *Babylon*, or any estate of her adversaries, how prosperous soever, at the best; for albeit the Church be in captivity and oppressed, yet she shall not be destroyed, but it is not so with her adversaries: but, *O daughter of Babylon, who art to be destroyed.* 5. Faith is neither blinded by the prosperity of the wicked, nor by the adversity of the Church, but doth see through the prospect of the Lords Word, both her approaching delivery of the Church, and the ruine of her enemies: for, *O daughter of Babylon, who art to be destroyed*, doth shew unto the captive Jews so much. 6. As the enemies of Gods Church have measured out unto the Lords people, so it shall be measured back again and more, for a reward unto her adversaries: *Happy shall he be that rewardeth thee, as thou hast served us.* 7. There is an happinesse, wherein blessednesse doth not consist, which neither is a part, or branch of blessednesse, nor a proper mark of blessednes, but onely signifieth some happinesse in the consequence of a mans work, tending to the glory of God and good of his Church; and such is the happinesse of the Medes and Persians here spoken of, who, whatsoever were their corrupt intentions in their warre, did work, albeit not as religious servants, yet as Gods instruments, a good work of justice upon the oppressors of Gods people, and a good work of delivery of the Lords people: *Happy shall he be that taketh and dasheth thy little ones against the stones.* 8. Albeit it be a sinfull thing to satisfie our carnall affection in the misery of any man; yet it is lawfull in Gods cause to wish that God be glorified, albeit in the confusion of his enemies: and here great need is to have the heart well guarded with the fear of God, for wherewise to allow *the dashing of little ones against the stones*, might make a man guilty of savage cruelty.

PSALME

PSALME CXXXVIII.

THis Psalm is *Davids* thanksgiving unto God, and praising of him for the experience he had of his love and faithfulnesse. The promise of praise or thanksgiving, is set down, *v.* 1. and six reasons are to be subjoyned in the verses following, which are closed with a prayer in the end of the Psalm.

Vers. 1. *I Will praise thee with my whole heart: before the gods will I sing praises unto thee.*

In the promise of praising God, *Learn*, 1. It is a part of our thankfulnesse, to engage our heart to praise God for after-time, when we finde that all the thanks we can give for the present, are short of our duty or desire to praise him; *I will praise thee*, saith *David*. 2. As sometimes the believer will finde his heart set at liberty in Gods worship, which at another time he will finde to be in bands, so should he take the opportunity of an enlarged heart, to run in the way of Gods service, as *David* doth here, *I will praise thee with my whole heart*. 3. Albeit the faces of Princes, Rulers, and Magistrates, use to lay some restraint upon the liberty of speech, which men use to take before mean persons, and albeit Princes ordinarily love rather to hear themselves praised by flatterers, then to hear either God or man magnified in their audience, yet a heart enlarged with the sense of Gods Majesty, greatnesse, and goodnesse, will not stand to confesse, and proclaim Gods truth, greatnesse and goodnesse, and other points of his praise, in the audience of the greatest men on the earth, put case they should think themselves cried down, and more lightly esteemed of, by this means: *Before the Lord will I sing praise to thee.*

Ver. 2. *I will worship toward thy holy Temple, and praise thy Name, for thy loving kindnesse, and for thy*

thy truth: for thou hast magnified thy word above all thy Name.

He engageth himselfe also unto the publick ordinary worship of God, according to Gods command, and then giveth the reasons of his engagment. *whence learne*, 1. Worship of God in secret is indeed necessary, but it is not sufficient for the man who mindeth thankfullnesse to God, except he follow the publick meanes also, and that after the way which is prescribeth by God, directing all his service to be offered to God through Christ: for this is imported in *Davids* worshipping toward the Arke, which was placed in the tabernacle or Temple: *I will worship toward the holy Temple, and praise thy Name.* 2. The experience of the Lords kindnesse and faithfulnesse in his promises made to the people, is a lively motive unto believers to praise him: *I will praise thy Name for thy loving kindnesse, and thy truth.* 3. There is more to be seen and felt in the experience of Gods children, then they could promise to themselves out of Gods Word: for they find that God in effect is better in his payment then in his promises, for thus much doth this commendation import; *Thou hast magnified thy Word above all thy Name*, that is, I have found more effect in the performance of thy promise, then the promise seemed unto me to hold forth in thy Name, and this is the first reason of *Davids* engagement unto thankfulnesse.

Ver. 3. *In the day when I cryed, thou answeredst me and strengthenedst me with strength in my soul.*

The second reason of his thanksgiving is more speciall, because God had upholden him by his inward comfort in the time of his trouble, and had answered his prayer graciously. *whence learn*, 1. The Lord useth to put his children unto straits before he deliver them, that he may be seen more clearly to be their delivery: for *David* cried unto the Lord, before the answer of his ordinary and daily prayer was given unto him; *In the day when I cried*, saith he. 2. To be supported in trouble, and to have strength to bear out in trouble till the full delivery come,

is

is a reall & remarkable answer from God to his peoples prayers: *In the day when I cried, thou answeredst me, and strengthenedst me with strength in my soul.* 3. Albeit before the outward and compleat delivery come, the passages of Gods secret sustaining of a man be not well marked, yet when they are looked back upon in the clear light of accomplished deliverance, the least degrees of delivery and secret supporting of the man under trouble, will appear clearly to be answerers of prayer, and begun delivery: as *David* here observeth, and giveth account thereof. *In the day when I cried, thou answeredst me, and strengthenedst me with strength in my soul.*

Ver. 4. *All the kings of the earth shall praise thee, O LORD: when they hear the words of thy mouth.* 5. *Yea they shall sing in the wayes of the LORD: for great is the glory of the LORD.*

The third reason of his thanksgiving is, because he forseeth in the Spirit of prophecy, how great glory and praise, and thanks the Lord shall have, when he shall convert the Gentiles, and reveal his word and works unto them. *whence learn,* 1. The foresight of the glory which God shall have in the world before its end, by the promised propagation of his Gospell, should stirre up all who believe the approaching glory of God, to magnifie and praise him in their own time: for the foresight of the glory of God to be manifested among the Gentiles, is here the matter of the song of *David*, and of the Church of the Jewes *All the kings of the earth shall praise thee O Lord.* 2. When the glory of the Lord is seen, it doth overshine all the glory in the world: for Kings when they see Gods glory, shall fall down and praise God: *All the kings of the earth shall praise thee, O Lord.* 3. It is the word of God mainly which sheweth forth the glory of the Lord, and maketh his works to be wonderfull: *All the kings of the earth shall praise thee, when they hear the words of thy mouth.* 4. Albeit the knowledge of God which cometh onely by his works, be able to convince even the Heathen, of the Lords care over his people, and to astonish them yet not the knowledge of the Lord which cometh by his works, but that which cometh

eth by the hearing of the Word of the Lord, is able to convert a man, and to make him walk in the obedience of faith, and to rejoyce in God, and to sing his praises cheerfully: *When they hear the words of my mouth, they shall sing in the wayes of the Lord*, 5. The glory of the Lord which is manifested in his Word, is the highest glory which is manifested to the world; for after all the glory of his works of Creation and Providence, which the Word holdeth forth, it sheweth forth the glory of Gods grace and mercy to the self-condemned sinner, which mercy to the penitent soul in some respect, is above all Gods works, for in this respect it is here said: *Great is the glory of the Lord.*

Vers. 6. *Though the LORD be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.*

A fourth reason of *Davids* thanksgiving and praising of God, is for his different dealing with the humble and proud. *Whence learn*, 1. Albeit the Lord be so highly exalted above all the creatures, as it is a sort of humbling himself to behold his creatures, even in the heavens, yet he is so good and gracious, that his superlative grandour, doth not hinder his taking notice of the meaneſt lost sinner, who humbleth himself before him: *Though the Lord be high yet hath he respect unto the lowly.* 2. The greatness of the Majestie of God commendeth his humility, and the Lords looking low for the good of the poore Supplicant, commendeth his greatnesse, and maketh it more lovely; for it is here put for a point of his praise: *That though the Lord be high, yet hath he respect unto the lowly.* 3. The Lord observeth the disposition of men, who are proud and who are humble before him, for this doth the text point at. 4. The humble do lose nothing by their humility, nor do the proud gain any thing by their pride, but by the contrary the humble finde grace, and the proud are resisted of God; *He hath respect to the lowly, but the proud he knoweth afar off.* 5. Pride excludeth a man from accesse to God, and a proud man cannot have communion with God: *He knoweth the proud afar off.*

Ver. 7. *Though I walk in the midst of trouble,* thou

thou wilt revive me, thou ſhalt ſtretch forth thine hand againſt the wrath of mine enemies, and thy right hand ſhall ſave me.

The ſixth reaſon of his giving thanks & praiſe unto God is his confidence, that whatſoever trouble he ſhall fal into hereafter by his enemies, the Lord will ſuſtain him under it, and deliver him out of it: *Whence learn*, 1. It is a good uſe of by-paſt experience, to conceive hope to be helped of God in time to come: as the example of *David* here teacheth us. 2. Whatſoever trouble a man hath been in, he may fall in as great or greater afterward: yea, he may poſſibly be in a comfortleſſe condition, and helpleſſe and hopeleſſe for any thing can be ſeen, yea, and be compaſſed about with trouble on all hands, yea he may faint under the burden, and be as a dead man: for thus much *David* preſuppoſeth may be his condition afterward: *Though I walk in the midſt of trouble*... 3. How great ſoever, and how many ſoever ſtraits and difficulties the believer can forecaſt and foreſee, he may promiſe to himſelf as great and as many ſupplies of ſtrength, and deliveries from God: *Though I walk in the mideſt of troubles, thou wilt revive me*, that is, thou wilt put new life and comfort in me. 4. Againſt the power and wrath of adverſaries, Gods power and good-will is a ſufficient guard, ſuccour and relief: *Thou ſhalt ſtretch forth thine hand againſt the wrath of mine enemies, and thy right hand ſhall ſave me.*

Verſ. 8. *The LORD will perfect that which concerneth me: thy mercy O LORD, endureth for ever: forſake not the works of thine one hands.*

The ſixth reaſon of his giving thanks and praiſe, is his confidence of the Lords conſtant continuing with him, and making him to perſevere in Gods obedience unto the end, which he cloſeth with a prayer that he may perſevere. *Whence learn*, 1. The believers heart cannot be quiet till it be ſure of perſeverance, and of this he may be made aſſured: for the ſame Spirit of grace which hath made him ſee the Lords engagement for him in time paſt, can give certainty of the continuing of Gods grace in time to come; *The Lord will perfect that which concerneth me*, He find-

eth a work of Gods love to him already begun, and then gathers hence that the Lord wil perfect that work of grace which he hath begun. 2. The believer doth not build his hope of perseverance upon any strength or constancy in himself, but upon the unchangableness of Gods everlasting mercy, as here *David* sheweth unto us: *The Lord will perfect that which concerneth me*, why? and upon what ground is he so confident? *Thy mercy O Lord, endureth for ever.* 3. True assurance of perseverance must be joyned with the sence of a mans own weakness and unworthiness and ill deserving, (if God should deal with him in justice) yea, it must be joyned with dependance upon God in faith and prayer, and use of the meanes; for such was the assurance which *David* had, who after he had said, *The Lord will perfect that which concerneth me*, subjoyneth, *forsake not the work of thine own hands*, which importeth so much. 4. Faith hath alwayes for its own strengthening to make use of all bonds betwixt God and it self as a creature, and in speciall as a new creature, that seeing his calling and gifts are without repentance, he would make out the work of grace and salvation, where he hath begun it, as *David* teacheth us: *Forsake not the work of thy own hands.*

PSALME CXXXIX.

David being wickedly slandered and persecuted by his adversaries, findeth his zeal kindled against them: and lest his own hearts corruption should deceive him, as being carnal in this matter, he presenteth his heart unto God, the all-seeing and every-where-present Judge of the secrets of all hearts, and he presenteth also his adversaries both persons and cause, with his own carriage toward them to be tried by God, praying that himselfe may be directed toward life everlasting.

In the first place, the Omniscience of God is declared, *v.* 1, 2, 3, 4, 5, 6. In the next, the Omnipresence of God, with his Omniscience is set forth, *v.* 7, 8, 9, 10, 11, 12. In the third place, the reason is given of Gods so exact knowledge of all the secrets of his heart, because the Lord did forme and fashion him,

in

in so wonderfully wise and powerful a way, as he could neither expresse nor comprehend, v. 13, 14, 15, 16, 17, 18. In the fourth place, he confesseth to God his judgement of wicked men, and his hatred of their wayes, making God, who is the searcher of hearts, Witnesse and Judge of his sincerity: Corrector and Director of his course toward everlasting life, v, 19, 20, 21, 22, 23, 24.

Verf. 1. O *LORD, thou hast searched me, and known* me.

Ver. 2. *Thou knowest my downe-sitting, and mine uprising: thou understandest my thought afar off.*

4. *Thou compassest my path, and my lying down, and art acquainted* with *all my ways.*

4. *For* there is *not a word in my tongue*: but *lo, O LORD, thou knowest it altogether.*

5. *Thou hast beset me behind and before: and laid thine hand upon me.*

6. *Such knowledge is too wonderful for me: it is high, I cannot* attain *unto it.*

In his acknowledging of Gods Omniscience & perfect knowledge of every thing in him, and in his betaking himselfe unto God, for clearing of him, comforting of him, and bearing him through all calumnies and reproaches: *Learn*, 1. The godly may sometimes be so overclouded with calumnies and reproaches, as they cannot find a way to clear themselves before men, but must content and comfort themselves with the testimony of a good conscience, and with Gods approbation of their integrity, as here *David* doth, saying, *O Lord, thou hast searched me and known me.* 2. As the knowledge which the Lord hath of us is most accurate, having, as it were, a perfect searching joyning with it; so the belief of this point is necessarly to be applied to our selves, that it may rule our conversation, breed us comfort and peace, and confidence in our approaches unto God, whosoever be against us, as *Davids* example here doth teach us. 3. The Lord's acquaintance with all the motions of the external man, the meanest

posture of the body falleth under his cognition and observation: *Thou knowest my down-sitting and my uprising.* 4. What advisements we are upon, what consultations and deliberations we are about, the Lord knoweth all perfectly before we conclude any thing: *Thou understandest my thoughts afarre off.* 5. The Lord doth not only observe our aime and scope, but also how we purpose to convey our matters, and how we go on and proceed in accomplishing of our purposes, what rule we follow or reject, from the morning to the evening: *Thou compasseth my path, and my lying down.* 6. The Lord knoweth us so well as the best knowledge which our entire friend can have of us, with whom we do communicate our minde, and who knoweth all our designe and way to go about it, is but a shadowing similitude of Gods knowledge of us: *Thou art acquainted with all my wayes.* 7. There is not a word which we speak, either idle or to purpose, but the Lord considereth it perfectly: *For there is not a word in our tongue, but lo, O Lord, thou knowest it altogether.* 8. We are so inclosed within the view of Gods beholding of us, and so compassed by his providence, and so prowerfully ruled by his power, as we cannot turne this way or that way, but we are still in his sight, and under his disposing of us, as he seeth fit: *Thou hast beset me behind and before, and laid thy hand upon me.* 9. The knowledge which God hath of us and of our wayes, is so particular and prefect, so far above our capacity, as we cannot comprehend the manner of it: *Such knowledge is too wonderfull for me.* 10. When we are about to look upon Gods perfections, we should observe our own imperfections, and thereby learn to be the more modest in our searching of Gods unsearchable perfection: *Such knowledge, saith David, is too high for me, I cannot attain unto it.* 11. Then do we see most of God, when we see him incomprehensible, and do see our selves swallowed up in the thoughts of his perfection, and are forced to fall in admiration of God, as here, *Such knowledge is too wonderfull for me, it is high, I cannot attain unto it.*

Vers. 7. *Whither shall I go from thy Spirit: or whither shall I flee from thy presence.*

8. *If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there.*

9. *If I take the wings of the morning, and dwell in the uttermoſt parts of the ſea,*

10. *Even there ſhall thine hand lead me: and thy right hand ſhall hold me.*

11. *If I ſay, Surely the darkneſſe ſhall cover me: even the night ſhall be light about me.*

12. *Yea, the darkneſſe hideth not from thee, but the night ſhineth as the day: the darkneſſe and the light are both alike to thee.*

In *Davids* ſetting forth the Lords Omnipreſence and Omniſcience to be ſuch, as he cannot eſcape his ſight and power; *Learn*, 1. The right making uſe of Gods all-ſeeing Providence, and every where preſence is, to conſider our duty to walk before God, as in his ſight alwayes, and not to ſeek to hide our ſelves, or our counſell from him, as *David* doth here: *whither ſhall I go from thy Spirit, or whither ſhall I flee from thy preſence?* 2. Whoſoever walk in the darkneſſe of their own devices, and miſregard God in their waies, as if they might eſcape his ſight, or eſchew his hand; are much miſtaken: for there is no place of refuge from his purſuing: *whither ſhall I go from thy ſpirit, or whither ſhall I flee from thy preſence?* 3. Neither mens preſumption and bleſſing of themſelves in courſes not allowed by God, nor their eſtimation of high preferment in Church or State, (which are a ſort of a mans lifting up himſelf to heaven,) can avail a man, when he cometh to be tried before God; *If I aſcend to heaven, thou art there:* where fugitives from God cannot have place. 4. A mans baſe condition and meannteſſe in the world, or his deſperate reſolution to periſh, provided he can have his will for a time, yea, his deſparate diſpatching himſelf, when he is incurably miſerable, will not avail a man, nor carry him through: for God faſtening the man in the miſery which he hath reſolved to endure, will make him finde that he hath too ſore a party: *If I make my bed in hell, behold, thou art there.* 5. Changing from place to place, and fleeing from one country to another, or going to ſuch ſoliary places where no man reſorteth, cannot deliver a man from Gods purſuing and overtaking of him; *If I take the wings of the morning, and dwell in the uttermoſt parts of the ſea, even there ſhall thy hand lead me, and thy right hand ſhall hold me.* 6. Whatſoever a man

man shall go, he must be furnished with power and strength from God to go thither: for, *there shall thy hand lead me*, importeth so much. 7. Gods power and justice shall ever be a mans master, go whithersoever he shall go; *Thy right hand shall hold me.* 8. The fugitive sinner hath many devices in his head, to elude Gods sight and justice, and all to deceive himself, and will run from one shift to another, before he turne himself to God; and his thoughts of Gods presence are so grosse, as among other thoughts, to think himself hid in the night from God, but in all, poor fool, he is deceived: *for if I say, Surely the darknesse shall cover me, even the night shall be light about me; yea, the darknesse hideth not from thee, but the night shineth as the day, the darknesse and the night are both alike to thee.*

Vers. 13. *For thou hast possessed my reines: thou hast covered me in my mothers wombe.*

14. *I will praise thee, for I am fearfully* and *wonderfully made: marvellous* are *thy works, and that my soule knowes right well.*

15. *My substance was not hid from thee, when I was made in secret,* and *curiously wrought in the lowest parts of the earth.*

16. *Thine eyes did see my substance yet being unperfect, and in thy book all my members were written,* which *in continuance were fashioned: when as yet* there was *none of them.*

17. *How precious also are thy thoughts unto me, O God: how great is the summe of them?*

18. If *I should count them, they are more in number then the sand: when I awake, I am still with thee.*

In the third place, where the Psalmist giveth a reason of Gods exact knowledge of, and power over him, because he hath formed him in the belly wonderfully; *Learn.* 1. In regard that God hath made us in the wombe, and we live, and move, and subsist

by his power, it is not possible that God should not know our words, works, and thoughts and all, and have us alwayes in his sight and under his power: *For thou hast possessed my reines, thou hast covered me in my mothers wombe.* 2. The knowledge of God, and his Government of the creature, is not like a mans, who setteth himselfe for a while on this object, and then turneth off to another object, but Gods Knowledge and Government is a setled possessing of his own workmanship, by a constant beholding, by a setled ruling of his work, by a constant maintaining and judging of the most secret motion of a mans spirit: *For thou hast possessed my reines, thou hast covered me in my mothers wombe.* 3. The Lord in framing our bodies in our mothers wombe, did cover his tender work with his mighty power from all inconveniences, as with a shield: *Thou hast covered me in my mothers wombe.* 4 The right sight of Gods workmanship in our very bodies, will force us to praise Gods unspeakable wisdom: *I will praise thee: for I am fearfully made.* 5. When God is seen in his glory in any thing, his majesty becometh terrible to the beholder, his glory is so bright; *I am fearfully made.* 6. As the Lords rare works, without consideration, look upon a man very common like, so his common works being well considered, become very wonderful: *I am wonderfully made.* 7. The right sight of any one of Gods works, giveth light unto all his works, to shew them all wonderous: *Marvellous are thy works.* 8. The consideration of Gods work in our bodies well digested, is profitable for our soul: *And that my soul knoweth right well.* 9. As the Lord doth acquaint us with his works, we should observe them well, and bear witnesse to what we observe for his glory, as *David* doth, saying, *And that my soul knoweth right well,* 10. In the framing of our bodies God knoweth what he is making, neither darknesse nor distance of heaven from earth, nor any other impediment, doth hinder him in his working: *My substance was not hid from thee, when I was made in secret.* 11. The making of a mans body of so many bones, arteries, veines, sinewes, &c. is a most curious piece of work; *I was curiously wrought in the lowest parts of the earth,* 12. God seeth things before they be made, and his purpose to make hath no lesse clearnesse of knowledge of the thing to be made, then the substance of it when it is made can give; and God in his decree to do, knoweth the thing to be done, as fully as when it is done; *Thine eyes did see my substance, yet being imperfect, and in thy book all my members were written, within continuance were fashioned*

when

when as yet there was none of them. 13. The Lords decrees of things to be done, are so cleare, so determinate, so certain, as if the description and history of the thing already come to passe were written in a book: for so much doth the comparison taken from a written booke to shew the nature of Gods decrees, import; *In thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.* 14. There is rare wisdome to be learned out of Gods decrees and works; *How precious are thy thoughts unto me?* 15. What paine a man taketh in the searching thereof, is well recompensed with pleasure and profit, as *Davids* experience doth teach. 16. We should study this wisdome till we finde it sweet, and then lay it up as a precious jewel in our mind, when we have found it; *How precious also are thy thoughts unto me, O God?* 17. All Gods revealed decrees, are the matter of the beleevers comfort and his joy, how barsh soever they seem to the unbeliever and unrenewed man; *How precious also are thy thoughts unto me, O God?* 18. The particulars of Gods purpose and decreed will toward his own children, which from time to time do come to light, as they are revealed by the daily execution of them, are innumerable; *How great is the summe of them? if I should count them, they are more in number then the sand.* 19. Albeit the most vigilant of the Saints sometimes fall in drowsinesse and sleepinesse of Spirit, that they cannot perceive Gods presence with them, and care of them, and love unto them, yet when the Lord wakeneth up their soules, and reneweth their spirituall sences, they are forced to see and acknowledge that the Lord doth never leave them, even when they least perceive his presence; *For, when I awake, I am still with thee,* doth import all this.

Ver. 19. *Surely thou wilt slay the wicked, O God: depart from me therefore ye bloody men.*

20. *For they speak against thee wickedly*: and *thine enemies take thy Name in vain.*

In the last place, he confesseth his judgement of, and affection toward his adversaries, and offereth all to be searched and approved of God, and himself to be directed thereafter unto life everlasting: and first, he sheweth his judgement of his adversaries, and the reason of his abhorring the fellowship of their course.

ourſes, *whence learne*, 1. Where we perceive wickedneſſe to reign, there we may be aſſured deſtruction will follow: *Surely thou wilt ſlay the wicked, O God.* 2. When we do paſſe our judgement of mens perſons and courſes, we had need to conform our judgment unto what we know the Lord will allow as here the Pſalmiſt doth, directing his ſpeech to God. 3. When the Lord will comfort his ſervants under perſecution, he will let them ſee not only their own bleſſednеſſe in himſelf, but alſo the deſtruction of their enemies approaching, as here we ſee. 4. When we ſee deſtruction attending upon the way wherein others are walking, we ought to keep off from fellowſhip with their unfruitful works of darkneſſe: for otherwiſe whatſoever duties any ſpecial relations do call for at our hands, *David* was very obſervant of them toward his greateſt enemies, but he ſeparated from them only as wicked and as bloody, and as they were on a courſe of perdition; *Depart from me therefore ye bloody men.* 5. When we have a controverſie with the wicked, we ſhould take heed that private ſpleen do not rule us, but that only our intereſt in Gods quarrel with them doth move us, as the Pſalmiſt doth here: *For they ſpeak againſt thee wickedly.* 6. What the wicked do or ſpeak againſt Gods ſervants for righteouſneſſe ſake, it is againſt God in effect: *They ſpeak againſt thee, and are thy enemies.* 7. Such as profeſſe themſelves to be the people of God, and yet do perſecute the godly unjuſtly, under the colour of law, or ſome ſpecious pretences, do in effect take Gods Name in vain: *Thine enemies take thy Name in vain.*

Ver. 21. *Do not I hate them, O LORD, that hate thee? and am not I grieved with thoſe that riſe up againſt thee?*

22. *I hate them with perfect hatred: I count them mine enemies.*

After declaring his judgment of his enemies, he profeſſeth his hatred to their perſons, qualified with wickedneſſe, as is ſaid *whence learn*, 1. There are ſome men, who beſide the common enmity which is in all men againſt God, do oppoſe themſelves in an eminent way againſt God and godlineſſe, as *haters* of God; for this the text doth preſuppoſe. 2. Such as

are

are perceived open enemies unto God, we may lawfully hate them, without breach of the law of love: for the love which we ow unto God absolutely: giveth warrant to hate them who oppose God comparatively: *Do I not hate them that hate thee?* 3. In juries done against God, should touch and affect us, no lesse nearly then injuries done to our selves; *And am not I grieved with those that rise up against thee?* 4. When God is injured by our enemies, we had great need to look to the sincerity of our affection, that our hatred against them, and our zeal for God and his truth be upright, so as we may say with *David*, *I hate them with a perfect hatred, I count them mine enemies.*

Ver. 23, *Serch me, O God and know my heart: try me, and know my thoughts.*

24. *And see if* there be *any wicked way in me: and lead me in the way everlasting.*

When *David* hath searched himselfe, and is approved of his own conscience, he offereth himselfe over again to be searched by God. *whence learne,* 1. As we have need to try our zeale, when Gods quarrel and our interest are joyned, that there be not some dregs of our ill humors mixed therewith: so must we not rest upon the testimony of our own conscience in this case, but must offer our heart to be searched of God, over and over again, and must intreat him to purge us of every corrupt mixture, as *David* doth; *Search me O God, and know my heart, try me, and know my thoughts.* 2. He had need to be sincere in all his wayes, who craveth Gods approbation in any one of his wayes, for if a man be corrupt in any of his wayes, he may deceive his own heart in all other of his wayes: this doth *David* import, when he saith, *And see if there be any wicked way in me.* 3. Every wicked way, is a way of grief, trouble and sorrow: for so imports the name given to it in the original. 4. The good way allowed of God, is a lasting way appoynted of God, of old, and will be approved by him for ever: *Lead me in the way everlasting.* 5. We cannot walk in the wayes of God, without his actual and effectual leading of us therein, beside his direction given in common by his Word; and therefore we had need to pray with *David*, *Lead me in the way everlasting.*

PSALME

PSALME CXL.

David, being pursued for his life, and loaded with false calumnies of wicked men, prayeth, First, for deliverance from them, *v.* 1, 2, 3, 4, 5, 6, 7. Secondly, prayeth against them, *v.* 8, 9, 10, 11. Thirdly, declareth the Lords gracious answer *v.* 12, 13.

Vers. 1. *DEliver me O LORD, from the evil man: preserve me from the violent man.*

2. *Which imagine mischiefes in their heart continually: are they gathered together for warre.*

3. *They have sharpned their tongues like a serpent: adders poison is under their lips. Selah.*

In his prayer for deliverance; First, he requesteth for preservation from their cruel devices and slanders, *v.* 1, 2, 3. Then repeateth his prayer for preservation from the present dangers wherein he was by reason of the snares laid for him, *v.* 4, 5. Thirdly, he repeateth his petitions with some special grounds of confidence and hope to be relieved, *v.* 6.

From the first request; *Learn*, That most innocent and godly men, by the calumnies of the wicked, are sometimes cast in great dangers, whence they see no appearance of deliverance, for clearing their name, or saving of their life, except God finde it out: and in this case God is and should be their refuge: *Deliver me O Lord, from the evil man.* 2. How wicked soever, how violent soever the enemies of Gods children be, God can rescue his servants out of their hands: *Preserve me from the violent man.* 3. Such as not only in fit of passion, but also in cold blood, resolve to do mischief to the godly, may justly be esteemed evil men, violent men, for so are they here described; *which*

imagine mischief in their hearts. 4. When wicked men have devised what they can by themselves against the righteous, they cannot trust their own wits, as able to make the plot fast, except they consult one with another frequently, that they may joyn their counsels and their forces together, to make the snare sure; *Continually they are gathered together for warre.* 5. That wicked men may the better carry on their designe against the godly, they possesse the simple people with prejudices of them, devising and spreading false lies, and bloody calumnies of them, contrived with great cunning, and made very probable in appearance, lest any should pity them, when they are cut off; *They have sharpened their tongue like a serpent.* 6. When the wicked have vented deadly lies of the godly, they have in readinesse new slanders and capital crimes to charge them with falsely: *Adders poison is under their lips.*

Ver. 4. *Keep me, O LORD, from the hands of the wicked: preserve me from the violent man, who have purposed to overthrow my goings.*

5. *The proud have hid a snare for me, and cords, they have spread a net by the way-side: they have set grins for me. Selah.*

In his repeated petition for preservation; *Learn,* 1. It will not suffice the wicked to defame the godly, & murther them in heart and tongue, but also they seek to have them in their grips, except God interpose himself for their safety: *Keep me, O Lord, from the hands of the wicked.* 2. The desperate resolution of the wicked to overcome the godly, must not discourage the godly, but sharpen their prayer: *Preserve me from the violent man, who have purposed to overthrow my goings.* 3. Hunters and Fowlers did never go more cunningly to work, by snares, nets and traps to catch their prey, then the wicked go about to have the advantage of the godly, to bring their life under their power: *The proud have laid a snare for me and cords, they have spread a net by the way-side, they have set grins for me.*

Ver.

Ver. 6. *I said unto the LORD, Thou art my God: heare the voice of my supplications, O LORD.*

7. *O GOD the Lord, the strength of my salvation: thou hast covered my head in the day of battel.*

In the repeating of his petition the third time, with reasons of hope to be helped; *Learn*, 1. The malice of men should move the believer to make use of Gods favour and friendship, and of the Covenant with him, *I said unto the Lord, thou art my God.* 2. The claim which faith layeth unto God, should proceed from a fixed purpose, to stand to its right and interest it hath to God: *I said unto the Lord, thou art my God.* 3. When faith findeth the Covenant fixed, then prayer findeth vent, and the man poureth forth his desire with hope, as here: *Hear the voice of my supplication, O Lord.* 4. When misbelief doth present to the godly the greatnesse of the danger, the mans own weaknesse, and the power of the adversarie, faith should present, in opposition to these, the strength of God and his power for salvation, as engaged by Covenant to the behoof of the believer: *O God the Lord, the strength of my salvation.* 5. as present straits should bring to minde by-gone dangers and deliverance, so by-gone experience of delivery should strengthen faith for the present: for this use *David* maketh of his present and by-going exercise. 6. In time of danger God useth to interpose himself, for the preservation of his own servant, more nearly and closely, then a helmet cleaved to a mans head in the day of battel, and doth ward off a blow better, then any piece of armour can do, as *Davids* experience teacheth; *Thou hast covered my head in the day of battel.*

Ver. 8. *Grant not, O LORD, the desires of the wicked: further not his wicked device, lest they exalt themselves. Selah.*

9. *As for the head of those that compasse me about: let the mischief of their own lips cover them.*

10. *Let burning coales fall upon them, let them*

be cast into the fire: into deep pits, that they rise not up again.

11. *Let not an evil Speaker be established in the earth; evil shall hunt the violent man to overthrow him.*

In the second part of the Psalm, wherein he prayeth against his enemies; *Learn*, 1. God can overthrow all the devices of the wicked, and the wicked can effect nothing against the godly, except God grant them their desire; for so much doth this prayer import: *Grant not, O Lord, the desires of the wicked.* 2. The prayer of the godly against the plots of the wicked, hath more power to overturn them, then the wicked have wit or strength [to promote them; *Further not his wicked device.* 3. When one of the wicked findeth successe in his wicked devices, all of them grow proud, and do misken God for that cause: *Further not his wicked device, lest they exalt themselves.* 4. God will not give alwayes successe unto the wicked oppressors of his people, were there no other reason for it but this one, to crush the pride of his enemies and to make it cease; *Further not his wicked device, lest they exalt themselves.* 5. What mischief the wicked have threatened to bring upon the godly, shall fall upon themselves, and bitter as gall shall their part be, (as the Word will suffer in the Original,) who are chief Ring-leaders of the persecution of the godly: *As for the head of them that compasse me about, let the mischief of their own lips cover them.* 6. The overthrow of the wicked shall come upon them, as the ruine of a wall covering them and smothering them: *Let mischief cover them*; their torment shall be piercing and intolerable, like the perdition of *Sodom*; *Let burning coals fall upon them*; no escaping for them, *Let them be cast into the fire*; no geting out of the torment, no recovery for them: *Let them be cast into deep pits, that they rise not again.* 7. Backbiters and Calumniators shall not only be debarred from heaven, but also Gods curse shal follow them on earth, and not suffer them nor their posterity to enjoy quiet prosperity in the world: *Let not an evil Speaker be established in the earth.* 8. When oppression hath cryed to God against the oppressor, it is sent forth as a Serjeant to follow him at the heels whereever he go, till it overtake him, and throw him headlong into destruction: *Evil shall hunt the violent man to over throw him.*

Ver.

Verſ. 12. *I know that the* LORD *will maintain the cauſe of the afflicted:* and *the right of the poore.*
13. *Surely the righteous ſhall give thanks unto thy Name: the upright ſhall dwell in thy preſence.*

In the third part of the Pſalme, is the anſwer of the Pſalmiſts prayer, in a comfortable perſwaſion of Gods maintaining of his perſecuted children, & delivering of his own afflicted ſervants out of all their troubles, *whence learn*, 1. Whoſoever ſhal perſecute and oppreſſe the righteous, ſhall finde God their party, joyned in the cauſe with the afflicted: *The Lord will maintain the cauſe of the afflicted.* 2. The faith of Gods aſſiſtance is a ſufficient comfort to the godly, to uphold them till the deliverance come, and this perſwaſion God uſeth to give his perſecuted ſervants for their upholding; *I know that the Lord will maintain the cauſe of the afflicted.* 3. The main thing which the Lords ſervants do care for, is their cauſe and their right, that whatſoever they ſhall ſuffer, their cauſe may go free and be juſtified: and this the Lord doth ſecure here: *The Lord will maintain the cauſe of the afflicted, and the right of the poore.* 4. Whatſoever hardſhip the godly do meet with in their exerciſe, joy and deliverance ſhall cloſe their troubles, and whatſoever prayer and mourning they ſhall be driven unto by perſecution, praiſe and thanksgiving ſhall be the laſt part of their triall; and this the Lord will have his people perſwaded of: *Surely the righteous ſhall give thanks unto thy name.* 5. Whatſoever imperfections the beleever ſhall finde in himſelf, yet his upright and ſincere dealing with God, by the daily acknowledgment of what is amiſſe in him, and by his making uſe of the remedy held forth in the Goſpel, ſhall prove him to be a righteous man; for the *righteous* and the *upright* man here is one. 6. Beſide all the comfortable blinks of Gods kindneſſe in this world, granted to the believer, he hath aſſurance of perſeverance, and of everlaſting fellowſhip with God: *The upright ſhall dwell in thy preſence.*

PSALME. CXLI.

THe Pſalmiſt, being in diſtreſſe by the malicious perſecution of his adverſaries, prayeth for relief, and for a holy carriage under his trouble; till his own full delivery, and till his enemies deſtruction ſhould come. The petitions are ſeven: the firſt is general, for acceptation of his perſon, and granting of his prayer, *v* 1,2. The next is, for direction of his ſpeeches, *v.*3. The third is, for guiding of his heart and actions, *v.* 4. The fourth is, for the benefit of the fellowſhip of the Saints, by their wholſome counſell and admonition, *v.* 5. with the reaſons thereof, 6,7. The fifth is, for the comfort of ſpiritual communion with God. *v.* 8. The ſixth is, for preſervation from the plots of the enemies, *v.* 9. The ſeventh is, for the overthrow of his enemies, *v.* 10.

Verſ. 1. *LORD, I crie unto thee, make haſte unto me: give eare unto my voice when I crie unto thee.*

2. *Let my prayer be ſet forth before thee as incenſe:* and *the lifting up of my hands as the evening ſacrifice.*

In the firſt petition, which is general, for granting of his prayer, and accepting of his perſon in his prayer; *Learne*, 1. Miſ-beliefe doth ſeek many wayes for delivery from trouble, but faith hath but one way, to go to God, to wit, by prayer, for whatſoever is needfull: *Lord, I crie unto thee.* 2. Preſent danger, or long continuance of trouble, doth put an edge upon the devotion of the believer: *Lord, I crie unto thee.* 3. Albeit the godly dare not ſet a time to God when he ſhall come, yet they may declare the ſtrait they finde themſelves in, and what need they have of ſpeedy help: *Make haſt unto me.* 4. As it is an ordinary tentation ſuggeſted to the godly in the time of trouble, when

when they pray and do not receive answer, that their supplication is mis-regarded: so should it be repelled by renewing of our petition so oft as it is offered, as this example teacheth; *Give eare unto my voice, when I cry unto thee.* 5. The prayer of Gods children, is very sweet smelled and acceptable to God, through the mediation of Christ, as the ceremonial offering of incense, and sacrifice (where unto *David* here doth allude, did signifie: *Let my prayer be set forth before thee, as incense, and the lifting up of my hands, as the evening sacrifice.* 6. Our prayers unto God should be joyned with submissiveness of spirit, self-denial, and hopefull dependance on God: for so much doth the gesture of lifting up of the hands in prayer of its own nature signifie, & therefore here the gesture is put for the prayer, which should be joyned with such an inward disposition; *Let the lifting up of my hands be as the evening sacrifice.*

Vers. 3. *Set a watch (O LORD) before my mouth: keep the door of my lips.*

In the second petition, which is more special, for direction of his speeches; *Learn,* 1. The godly in their trouble, especially by persecution, are under tentation to hurt their own cause by unadvised and passionate speeches: for this doth the prayer import. 2. As words of passion from our muddy affection, are ready to breake out in time of trouble, so should we in the sense of our owne inablity to suppresse them, intreat God to bridle our tongue, that nothing break forth to his dishonour, *Set a watch, O Lord, before my mouth: keep the door of my lips.*

Vers. 4. *Incline not my heart to any evil thing, to practise wicked works with men that worke iniquity: and let me not eat of their dainties.*

In the third petition, for guiding of his heart, and actions; *Learn,* 1. The godly are subject also to another tentation under persecution, to be driven to some unlawfull way of revenge or some sinfull compliance with the wicked, either by terror or

allurement, as this petition doth import. 2. The holiest of Gods servants have reason to pray unto God, *Lead us not into tentation*, when they consider that their daily sinning, may open a door to justice, to give over their hearts, for a time, to its own naturall wicked inclination: for in the sense of this danger, *David* prayeth: *Encline not my heart to an evill thing*. 3. As to meet injuries with injuries, is not a means to be rid out of trouble, but a meanes to involve us in further trouble; so also to comply with workers of iniquity, for fear of danger from them, is not a meanes to eschew trouble, but rather a meanes to draw down Gods wrath; *Encline not my heart to any evill thing, to practise wicked works with them that work iniquity*. 4. As the Lord is the onely Sovereigne over the heart, in whose hand the heart is, to turn it where he pleaseth, so will he being intreated by prayer, set it right; *Incline not my heart to any evill thing*. 5. The present pleasure and commoditie of sin, is in high estimation with the sinner, and much sweeter to him then what he may lawfully enjoy; *The pleasures of sin are his delicates*. 6. No man can keep himself from being taken with the allurements of a sinfull course, except the Lord preserve him: *Let me not eat of their dainties*. 7. the holiest men in Scripture, have been most sensible of the impotency of their own free will, and inabillity to resist tentations, or to bring forth the habits of grace unto action; most diffident of themselves, most dependant upon God, most carefull to make use of meanes, and conscientious in following of ordinances, as their prayers do testifie: *Incline not my heart to any evill thing, let me not eat of their dainties*.

Vers. 5. *Let the righteous smite me*, it shall be a *kindnesse*, *and let him reprove me*, it shall be *an excellent oile*, which *shall not break my head*: *for yet my prayer also* shall be *in their calamities*.

The fourth petition, is for the benefit of the communion of Saints, wherein *David* perceiving the mischief which unhappy flatterers about the King, procured to the King, and to the godly in the land; he prayeth to God, to grant him such godly men about him, as would never consent to any wrong deed of his, but would diswade him, dissent from him, yea, reprove and rebuke him

him rather, if need were; which sort of friendly smiting of him, he promiseth shall be most acceptable to him: and for this he giveth four reasons: the first whereof is, because he had so much love to his enemies as to pitty them in their calamities, and to pray for them. *whence learn*, 1. As flatterers are a plague to Princes, especially when they are upon unjust courses; so righteous and faithfull admonishers of us, in whatsoever place we are in, are a notable blessing, and worthy to be prayed for: *Let the righteous smite me.* 2. According as a man doth hate sinne, and love righteousnesse, so he hateth flattery, and loveth to be freely dealt with, and reproved or admonished: for it is the love of righteousnesse, and hatred of sinne, which maketh *David* say, *Let the righteous smite me.* 3. No man is so farre mortified, but a reproof will be a wound to his proud flesh: *Let the righteous smite me.* 4. Free dealing and plaine reproof, is a fruit of love unfeigned: *Let the righteous smite me, it shall be a kindnesse.* 5. As most precious oile is to the body, so is the counsell, admonition, and reproof of the righteous to the soul: for the fruit of both is health and gladnesse; *Let him reprove me; it shall be an excellent oil, which shal not break my head.* 6. The godly when they are persecuted, need not to seek private revenged: for calamities do abide their persecutors, which they by faith in Gods Word may clearly foresee, as *David* here doth presupose unquestionably, that their calamities were coming: *My prayer shall be in their calamities.* 7. The Lords children should be so far from private revenge, and so ready to come off that course, if they be tempted to it, that they should keep so much love to their adversaries, as may make them discharge all commanded duties toward them, as *David* here is disposed, whose words import thus much, if I were upon private revenge, Lord let me finde a friend to hinder me, because I resolve to follow the dutyes of commanded love toward mine adversaries: *For yet my prayer also shall be in their calamities.* And this is the first reason of the fourth petition.

Vers. 6. *When their judges are overthrown in stony places: they shall heare my words, for they are sweet.*

The second reason is, from his purpose to deal with the simple people, (who now did persecute him, by the misleading of their

corrupt Rulers) as with his kindly subjects, disciples or children and doth hope to find them tractable. *whence learn*, 1. Difference must be put betweene ring-leaders in an evill course, and those that follow it in simplicity; for so doth the Prophet here put difference betwixt the people, and their corrupt and wicked Judges. 2. Wicked Rulers and mis-leaders of people, shall be fearfully punished, as they who are cast down from a steep place, and fall among stones; *their judges shall be overthrown in stony places.* 3. Mis-led people should be kindly entertained, and instructed in the truth of Gods Word, as disciples and children, so soon as the Lord doth offer opportunity: *when their judges shall be overthrown in stony places, they shall hear my words.* 4. As the doctrine of grace and godlinesse is sweet and pleasant in it selfe, so should it be esteemed of by the preachers, and so recommended to the people, and so handled in the way of preaching of it, as it may be acknowleged by the people to be such; and this shall be, if with the deciphering of sinne and the curse, the remedy constantly be holden forth in Christ; if with the doctrin of all moral duties, people be directed to draw strength to obey them from christ, and to seek to have their service acceptable through Christ; for thus shall the words of the Lord be both pleasant and profitable to people: This course did *David* resolve, *They shall hear my words, for they are sweet.*

Vers. 7. *Our bones are scattered at the graves mouth: as when one cutteth and cleaveth* wood *upon the earth.*

This is a third reason, not only of the fourth petition, but also, and mainly in the whole prayer, for comfort and delivery from persecution, wherein many of the Lords Priests were slaine, and many others of *Davids* friends were undone, and no more regard had of their lives and bones, then the hewer of wood hath regard to the chips which fall off in hewing: wherein *David* and his followers, were a type of Christ, and of his followers, whose persecution is here represented and Prophesied of. *whence learn*, 1. Albeit the death of the Lords servants be dear unto him, yet their lives, and the burial of their bones, are on more regarded by the wicked, then so many chips of wood, which the hewer of wood heweth off with his axe: *Our bones are scattered at the*

graves

graves mouth, as when one cutteth and cleaveth wood upon the earth. 2. When Christs subjects are so entertained, (as here is set forth) their case being presented unto God, hath no smal force to draw down delivery, and to bring a change of the affairs of their foes, as the force of the reason annexed unto the prayer doth teach.

Vers. 8. *But mine eyes are unto thee, O GOD the Lord: in thee is my trust, leave not my soul destitute.*

The fourth reason of the petition, relating mainly to the prayer for delivery: after which is subjoyned the fifth petition, including the substance of all his prayer. *whence learne,* 1. How great soever the darknesse of his calamites may be, and how thick soever the clouds of present trouble are, to hide from us the Lords care of us, and his loving kindnesse unto us, yet faith must look, and pierce through them all unto God, and to his power and constancy of truth and love: *But mine eyes are unto thee.* 2. Whensoever faith turneth it selfe toward the Lord, it seeth sufficiency in God to help, as the man hath need: *Mine eyes are toward thee, O God the Lord.* 3. As it is good to believe in God in time of greatest straites, so it is good to avow our beliefe before God, and to observe this for our further strengthning, that we have obtained mercy to believe, as here *David* doth; *Mine eyes are toward thee: in thee is my trust.* 4. A soul which hath God for a covering of protection and comfort, hath also every condition it can be in, well seasoned: but the soul that lacketh this covering, is bare and naked, and destitute, without guard against any evil which may fall upon it: against this evil we have great need to pray, *Leave not my soul destitute.* And this is the fifth petition in this prayer.

Vers. 9. *Keep me from the snare which they have laid for me: and the grinns of the workers of iniquity.*

The sixth petition, is to be saved from the privie plots, which his enemies had laid against him. *whence learn,* 1. The adversaries

versaries of Gods people, or persecutors of the righteous for righteousnesse, are workers of iniquity, let them pretend unto godlinesse, lawes, or justice, as they please, for so are they here described. 2. Persecutors of the rightous, use not to go so openly to work, as to persecut them directly for righteousnesse, but do make plausible lawes and statutes, which may seem reasonable to the world, and yet such lawes as the godly cannot without sinne obey, and so their commands do insnare the godly, as here they are called, *snares and grines*. 3. From the plots of persecutors, and in special from iniquity established by a law, none can deliver the godly so, as they shall neither sin nor suffer the penalty, except God alone: *Keep me from the snare which they have laid for me, and the grinnes of the workers of iniquity.*

Vers. 10. *Let the wicked fall into their own nets: whilest that I withal escape.*

The seventh petition is, as for his own delivery, so also for the overthrow of obstinate enemies, who cannot be reclaimed. *Whence learn*, 1. The prayers against persecutors which are dited to the penmen of the Scripture, are prophecies of their punishment, and decrees whereunto the Church may subscribe in the generall: and this prayer is one among the rest. 2. When the persecutors do lay plots and snares against the righteous, they lay plots against themselves; and there is no need of another plot for their ruin, save that which is of their own devising: *Let the wicked fall into their own net.* 3. It is not unusual to see the overthrow of persecutors, and the delivery of the righteous, wrought by one and the self-same meanes, and brought about at one time: *Let the wicked fall into their own net, whilst that I withall escape.*

PSALME

PSALME CXLII.

Maſchil of David, &c.

This Pſalm doth ſhew what was *Davids* exerciſe, when he was in the cave of one of the mountaines of *Engedi*, (1. *Sam.* 24.) flying from *Saul*; wherein he firſt ſetteth down his betaking of himſelf to prayer in generall, *v.* 1, 2. Secondly, the ſtraits wherein he was for the time, *v.* 3, 4. Thirdly, what was the ſpeciall petitions of his prayer, with the reaſons thereof, *v.* 5, 6, 7.

From the inſcription; *Learn*, 1. That when the Lord doth put any of his children in ſtraits and difficulties, he is providing inſtruction, and wiſe direction unto them, and to others, by the meanes, for this danger bringeth forth a Pſalme of inſtruction: *Maſchil of David.* 2. The profit which followeth upon ſharp exerciſes, is able to recompence all the pains whereunto they are put in trouble, as this particular inſtance doth ſhew. 3. It is wiſdome for us to mark the ſpeciall dangers wherein we fall, and how we have behaved our ſelves therein, and to ſee what uſe we ſhould make thereof, as this example of *Davids* calling to minde of the danger he was in, in the cave, doth teach us.

Verſ. 1. *I Cried unto the LORD with my voice: with my voice unto the LORD did I make my ſupplication.*

2. *I poured out my complaint before him: I ſhewed before him my trouble.*

In the ſetting down of his exerciſe in this danger, and how he made God his refuge by prayer; *Learn*, 1. The grace of God can ſo calme a mans mind in the deepeſt danger of preſent death as he may confidently put up his deſire for delivery; and no danger can be ſo deſperate, but a man may by prayer be delivered out of it, one way, or other as *Davids* experience teacheth: *I cried unto the Lord*, ſaith *David*, being in the cave, halfe buried

ried as in a grave, *Saul* and his hoſt being at the mouth of it 2. He that is acquainted with God, and haunteth his preſence by prayer, ordinarily will find a ready way to go to God, in an extrordinary danger, whereof *David* in this difficulty, ſheweth his experience. 3. The uttering of right words, with the voice in prayer, in the time of perplexity, is a work of faith, preſuppoſe there were ſo much inward confuſion and multitude of thoughts in the mind, as might call in queſtion whether the ſupplication of ſo perplexed a minde could be an acceptable prayer: therefore *David* twice mentioneth the uttering of his voice: *I cried with my voice, with my voice.* 4. It is a ſweet mercy to have grace to pray to God, and is not only profitable for the preſent, but alſo the memory of this mercy is refreſhfull afterward, as experience here doth ſhew. 5. It may be an eaſe to our minde, when we are full of perplexity, and grief and fear, to tell the Lord what aileth us: *I poured out my complaint before him.* 6. To preſent our confuſion and perplexity and trouble of mind, to be looked upon by God, and to be read by him, is a reall prayer or ſupplication; *I ſhewed before him my trouble.*

Ver. 3. *When my ſpirit was overwelmed within me, then thou knoweſt my path: in the way wherein I walked, have they privily laid a ſnare for me.*

4. *I looked on my right hand, and beheld, but* there *was no man that would know me, refuge failed me: no man cared for my ſoul.*

The ſtrait wherein *David* was did make his wit to fail him, that he knew not what to do: for albeit his cauſe and carriage in it was approved of God, yet his enemies hunted him ſo hard, as they had very nigh catched him in the ſnare; his ſouldiers who were with him fainted, and were ready to ſhift for themſelves, and to render up *David*, if the army had approached to the cave, no man cared for his life, none would ſtand to his defence. *whence learne*, 1. Trouble and danger in extremity, do put a mans wit on work to think upon all meanes of poſſible delivery, and when none can be found, the mind is involved in perplexity, and falleth downe as it were in a ſwoon: *My ſpirit*

was

was overwhelmed, within me. 2. Whatsoever danger we may fall into, it is good that our cause and cariage be such as God will allow: This was *Davids* advantage here, *when my spirit was overwhelmed within me, then thou knewest my path*, that is, thou approvedst my part, who was unjustly pursued. 3. How innocently so ever we behave our selves, yet persecutors will not cease to hunt us, till they take us in the snare, if they can: *In the way wherein I walked have they privily laid a snare for me.* 4. When great straits do come, worldly friends and all who may be in danger for helping of us: will readily forsake us: and this is the lot of Christ and his servants, who in suffering for righteousnesse, are left alone without all comfort or encouragement from men: *I looked on my right hand, and beheld, but there was no man that would know me, refuge failed me; no man cared for my soul.* 5. It is lawfull for a believer to make use of lawfull meanes for his delivery, and to call for assistance of such as are bound to assist him, albeit he may suspect to be refused, as *David* did here.

Vers. 5. *I cried unto thee, O LORD, I said, Thou* art *my refuge*, and *my portion in the land of the living.*

6. *Attend unto my cry, for I am brought very low deliver me from my persecutors: for they are stronger then I.*

7. *Bring my soul out of prison, that I may praise thy Name; the righteous shall compasse me about: for thou shalt deale bountifully with me.*

In the last place, he setteth down his last refuge, and the words of his prayer, with the reasons to help his hope to be heard. *Whence learn*, 1. Albeit all men, and all meanes of delivery in the world should faile us, yet must we not give over, but pray, to God and depend upon him, who never faileth his supplicants that seek him, as *David* did; *I cried unto thee, O Lord.* 2. the lesse comfort we finde in the creature, we should trust the more in God, as *David* did, who when all forsook him, said, *O God, Thou art my refuge.* 3. God alone with us may suffice

us

us in every condition, as he did *David*; *Thou art my portion in the land of the living.* 4. As the ſenſe of our own weakneſs, and of our adverſaries power, are good whetſtones to ſharpen our prayer: ſo the lower we be brought and emptied of carnal confidence, we may expect the more confidently help from God, as here *David* reaſoneth; *Attend unto my cry, for I am brought very low: deliver me from my perſecutors, for they are ſtronger then I.* 5. So long as the godly man is debarred from the benefit of Gods publick worſhip and ordinances, he is but in a priſon in his own eſtimation; *Bring my ſoul out of priſon.* 6. The end of our prayer for delivery out of trouble, ſhould be that we may the more freely and fruitfully ſerve the Lord: *Bring my life out of priſon, that I may praiſe thy Name.* 7. When any one of Gods perſecuted ſervants is delivered, it is a matter of comfort, joy and encouragement, and of mutual congratulation to all the godly, who have intereſt in their righteous cauſe any way; *The righteous ſhall compaſſe me about.* 8. Before a bodily delivery come, the Lord ſometime giveth inward aſſurance that it ſhall come; for, *Thou ſhalt deale bountifully with me*; for *Davids* words being taken as ſpoken in the cave, do ſhew ſo much.

PSALME CXLIII.

David being in great trouble of mind, for the long continuance of his perſecution by his enemies, and alſo under ſome exereiſe of conſcience, through theſenſe of his ſin, prayeth in this Pſalme for deliverance in general, from the towfold trouble, *v.* 1,2. becauſe of his pitifull condition ſet down, *v.* 3, 4, 5, 6. Then he preſſeth his prayer in nine more ſpecial petitions, in the reſt of the Pſalme.

Ver. 1. HEar *my prayer*, O LORD, *give eare to my ſupplications: in thy faithfulneſs anſwer me*, and *in thy righteouſneſſe*.

2. *And*

2. *And enter not into judgement with thy ſervant: for in thy ſight ſhall no man living be juſtified.*

In the prayer, as it is generally propounded; *Learn*, 1. Outward bodily trouble is able to raiſe trouble of minde, and trouble of conſcience alſo, eſpecially when outward trouble continueth long, and God ſeemeth to debar prayer from acceſſe, or not to give anſwer thereto, as this experience of *David* ſheweth, 2. Whatſoever be the trouble of a mans minde, and from what cauſe ſoever it ariſeth, prayer is the firſt and readieſt meanes of eaſe and quietneſſe, as here we ſee in *David*, *hear my prayer O Lord, and give eare to my ſupplication.* 3. The Lords faithfulneſſe and righteouſneſſe, which ſerve to terrifie a natural man, are props & pillars of comfort and encouragement unto the believer, who is fled to the throne of grace: *In thy faithfulneſſe anſwer me, and in thy righteouſneſſe.* 4. When the conſcience of ſin oppoſeth our prayer, or our hope of delivery out of trouble, it muſt be anſwered by flying to Gods grace: and when juſtice ſeemeth to perſue us, then the prayer of faith doth change the Court of juſtice into the Court of grace; for albeit the ſinnes of the godly may take peace of conſcience from them for a time, yet they cannot debar them from ſeeking favor and pardon, according to the Covenant of grace, eſpecially when they are ſtudying to ſerve God, as this example teacheth us: *And enter not into judgement with thy ſervant.* 5. There is no way of juſtification by the works of the Law, neither before regeneration nor after, but only by grace: for *David*, a man of ſingular holineſſe, ſaith, *Enter not into judgement with thy ſervant, for in thy ſight ſhall none living be juſtified*: to wit, if thou enter into judgment with him according to the *Law of works*.

Ver. 3. *For the enemie hath perſecuted my ſoule, he hath ſmitten my life down to the ground: he hath made me to dwell in darkneſſe, as thoſe that have been long dead.*

4. *Therefore is my ſpirit overwhelmed within me: my heart within me is deſolate.*

The reasons of his prayer are two: the first is taken from the miserable condition, wherein the violence and oppression of the enemie hath driven him, *v.* 3,4. the other is from his carefull use of the means for finding grace, *v.* 5,6. In the first reason; *Learne*, 1. After we have fled to Gods mercy, according to the Covenant of grace for remission of sin, we may confidently lay forth all our worldly trouble before God, and hope for relief, as here *David doth*. 2. It is not strange to see the godly in a manner wracked by their persecutors and undone in their worldly condition, for so was *David* served: *The enemie hath persecuted my soul, he hath smiten my life down to the ground, he hath made me dwell in darknesse, as those that have been long dead*: and this he speaketh in regard of his being hunted from place to place, and forced to hide himselfe in the wildernesse, and at length to take banishment upon him, and to live among idolaters in the land of darknesse. 3. Troubles when they are long continued, are able to daunt the naturall courriage of the stoutest of Gods servants; for God, for emptying of his owne children of self-conceit, & humbling them in the sence of their own weaknes, useth to suffer trouble to have more weight, then they could before-hand apprehend, as here, *Therfore is my spirit overwhelmd within me, my heart within me is desolated*. 4. How heavy soever trouble be found, and how unable soever we find our selves to beare it any longer, yet must we not succumbe nor give over, wrestling, but must present our case unto the Lord, as this example doth teach us.

Ver. 5. *I remember the dayes of old, I meditate on all thy works: I muse on the work of thy hands.*

6. *I stretch forth my hands unto thee: my soul* thirsteth *after thee, as a thirsty land. Selah.*

From the second reason of his prayer, taken from the conscience of his diligent use of the ordinary meanes, for finding comfort and relief, *Learne*, 1 The remembrance of our own former experience, and of the experience of others of the Saints set down in Scripture, (which should have force to support our faith, albeit we have nothing of our own experience,) is a fit exercise for a fainting soul under trouble, as here we see, *I remember the dayes of old, I meditate on all thy works*. 2. The

me-

meditation of the works of Creation and Providence, is a ſpe meanes alſo to ſupport our faith in Gods Word; albeit we have no example, nor experience of any who had been in the like condition before us; for therein we ſhall finde the evidence of what the wiſdom and Omnipotency of God can do, in performing of promiſes; *I muſe on the works of thy hands.* 3. Before we can draw profit by the pledges of Gods power apparent in his works, we muſt reſolve to meditate and muſe upon them at leaſure; for a ſlight look of theſe will not draw forth the profitable uſe of them: *I remembered, I meditated, I muſed,* ſaith *David.* 4. With meditation upon Gods works, earneſt prayer muſt be joyned: *I ſtretch forth my hands unto thee.* 5. When faith ſeeth not only a promiſe of help, but alſo by the experience of others who have been helped, a probability alſo of its coming ſpeed, it raiſeth a drought and longing for the fruit of the promiſe, and keepeth the eye fixed upon God, with out looking for relief from any where elſe; *My ſoul thirſteth after thee, as a thirſty land.*

Verſ. 7. *Heare me ſpeedily, O LORD, my Spirit faileth, hide not thy face from me: leſt I be like unto them that go down into the pit.*

In the reſt of the Pſalme, he preſſeth this prayer in nine petitions more particular: The firſt is for ſpeedy deliverance; the ſecond for ſome blink of favour; and both theſe have their reaſons adjoyned in this verſe. *whence learn,* 1. Sore trouble and long delaying of Gods help, is able to ſhake faith and weaken courage: *Heare me ſpeedily, O Lord, my heart faileth.* 2. The beleever muſt never give over ſeeking of Gods help, how nigh ſoever he be to failing and falling off: *Hear me, O Lord my ſpirit faileth me.* 3. Faith maketh uſe of extream dangers and inſtant deſtruction, as of wings to mount it ſelf up unto God, for death and deſtruction cannot be ſo nigh, but faith findeth time to flee to its refuge, and run to God, to interpoſe himſelf before deſtruction be executed; *Hear me ſpeedily, my ſpirit faileth.* 4. The Lords diſpleaſure apprehended in trouble, is more terrible then the trouble it ſelf, and the leaſt intimation of his favour, is very life and delivery; for, *Hide not thy face from me,* was here *Davids* deepeſt diſtreſſe, and the ſhewing of the

leaſt blink of Gods favour, ſhould have relieved him. 5. The Lord will not ſuffer his childrens faith to be over ſet, albeit he ſuffer it to be hardly aſſaulted: *Hide not thy face from me, leaſt I be like them that go down to the pit*, or leaſt I be like to them that periſh. 6. The ſenſe of trouble and weakneſſe in Gods children, acknowledged before God, is more able to bear them through from under their troubles, then all the ſtupid ſtoutneſſe of contumacious mindes, as the experience of this Champion *David* ſheweth unto us.

Verſ. 8. *Cauſe me to hear thy loving kindneſſe in the morning, for in thee do I truſt: cauſe me to know the way wherein I ſhould walk, for I lift up my ſoule unto thee.*

The third petition is, for timous comfort in the Word of promiſe: and the forth is, for direction in the way of Gods obedience, and both have their reaſons adjoyned in this verſe. *Whence learn*, 1. The conſolation which the believer doth ſeek, is that which is promiſed in the Word, and he will content himſelf which the comfort which commeth by hearing, till the ful effect of the promiſe come: *Cauſe me to heare thy loving kindneſſe.* 2. That comfort is indeed early, and ſufficiently timous, which cometh before we periſh or deſpair; *Cauſe me to hear thy loving kindneſſe in the morning.* 3. Truſting in God without comfort, is areaſon to perſwade us we ſhal have comfort, & the readieſt way that can be to come by it: *Cauſe me to heare thy loving kindneſſe: for in thee do I truſt.* 4. As it is the believers trouble to be in ſuch perplexity, as not to know how to behave himſelfe in it: ſo is it a part of his comfort and delivery, to underſtand what to do next, and how to be have himſelf: *Cauſe me to know the way wherein I ſhould walk.* 5. He who ſeeketh direction from God, muſt lift up his heart off all diverſions, and depend on God only, for, *I lift up my ſoul to thee*, is the reaſon of his petition to be directed.

Ver. 9. *Deliver me, O LORD, from mine enemies: I flie unto thee to hide me.*

The

The fifth petition is for delivery from his enemies, whereunto a reason is added here. *whence learn*, 1. As there is no enemies from whom the Lord cannot deliver a man who is reconciled, how potent soever the enemies be: so deliverance from our enemies is a fruit of our friendship with God; *Deliver me from mine enemies.* 2. Albeit our enemies had compassed us so, as there were no apparent escape, yet the believer may finde a hiding place in God; *I flie unto thee to hide me.*

Ver. 10. *Teach me to do thy will; for thou art my God, thy Spirit is good: lead me into the land of uprightnesse.*

The sixth petition is for grace to walk righteously and holily, till he came to *heaven*, which he calleth *the land of uprightnesse*. *whence learn*, 1. In time of trials and troubles men are in no lesse danger of sinning and soul-losing then they are to fal into further bodily dangers and inconveniencies, and have need, in the sense of their inability, to walk circumspectly, and to seek direction from God: *Teach me to do thy will.* 2. The Covenant of grace wherein the believer is entered, giveth ground to pray and hope for the growth of sanctification: *Teach me to do thy will, for thou art my God.* 3. We have need of such teaching, as hath with it leading, such direction as hath with it strengthening unto obedience, such information as doth direct us not only in the general rule but also how to apply it in the particular actions, & which doth not leave us in any part of our duty to our selves: *Teach me, lead me.* 4. Heaven is the land of uprightnesse, and we must have the Lords constant teaching, and his constant leading of us, till we be possessed of heaven; *Lead me into the land of uprightnesse.* 5. The teacher and leader of believers, in the obedience of Gods Word and Will, is the Spirit of God, whose goodnesse must be opposed to our natural sinfullnesse and ill deserving: *Thy spirit is good, lead me into the land of uprightnesse.*

Ver. 11. *Quicken me, O LORD, for thy Names sake: for thy righteousnesse sake, bring my soule out of trouble.*

The seventh petition is, for some reviving of his damped and dead spirit, and the eight is for ending the course of the enemies persecution of him, and reasons are subjoyned to both. *Whence learn*, 1. Albeit believers be subject to soul-fainting and deadnesse, yet they retain life spiritual in such a measure, as maketh them still sensible of their own weaknes, and able to bemoan themselves unto God, who is able to revive them; *Quicken me, O Lord.* 2. It concerneth God in his honour, to revive the spirits of the contrite ones, when they have their recourse unto him; *Quicken me, O Lord, for thy Name sake.* 3. Albeit the Lord acquaint his children with trouble, yet he will not suffer them to lye still in trouble, but will in due time set them free; *Bring my soul out of trouble.* 4. The Lord will have his justice not terrible to his children in trouble, but comfortable and a pawne of their delivery from their oppressors; *For thy righteousnesse sake, bring my soul out of trouble.*

Ver. 12. *And of thy mercy cut off mine enemies: and destroy all them that afflict my soul; for I am thy servant.*

The nineth petition is, for the overthrow of his desperate enemies, whereunto reasons are added. *Whence learn*, 1. The enemies of the righteous who are persecuted for righteousnesse, shall perish: *Cut off mine enemies, destroy them all.* 2. Mercy to the Lords oppressed children and justice against their enemies, go together; and the work of Justice on persecutors, is a work of mercy to the oppressed: *Of thy mercy cut off mine enemies.* 3. As the conscience of indeavours to serve God, giveth sweet refreshment in time of trouble: so our short coming must not deprive us of the title of servants, but we must assert our interest in God our Master and Lord, so long as we love to do his will, as *David* doth here; for, *I am thy servant.*

PSALME

PSALME CXLIV.

David being now King, but yet not fully ſetled on his throne, in this Pſalme giveth thanks to God for the work already wrought, *v.* 1,2,3,4. and prayeth for compleating the deliverance, and ſetling of him in his Kingdom, *v.* 5,6,7,8. and in hope to be heard, promiſeth praiſe to God, *v.* 9,10. and in the laſt place, repeateth his petition, with reaſons taken from the benefit which ſhould redound unto the Lords people, by ſetling of him in his Kingdom, 11,12,13,14.

Verſ. 1. *BLeſſed be the* LORD *my ſtrength, which teacheth my hands to warre,* and *my fingers to fight.*

2. *My goodneſſe, and my fortreſſe, my high tower: and my deliverer, my ſhield, and* he *in whom I truſt: who ſubdueth my people under me.*

3. *LORD, what* is *man, that thou takeſt knowledge of him?* or *the ſonne of man that thou makeſt account of him?*

4. *Man is like vanity: his dayes* are *as a ſhadow that paſſeth away.*

In *Davids* thankſgiving for what the Lord had done for him; *Learne,* 1. As we are to praiſe God for mercies received, when we would have new mercies; ſo we are to ſtrengthen our faith for receiving new benefits, by looking what we have received already as *David* doth here. 2. The believer hath all his abilities and furniture, not ſo much in what is received already in himſelf, as without himſelfe in God: *Bleſſed be the Lord my ſtrength.* 3. As what skill, what furniture of ſtrength, what ſucceſſe a man hath in any thing, is of the Lord: ſo the acknowledgment thereof, is both a part of his thankfullneſſe unto God,

and a meanes of the conformation of his own faith: *Bleſſed be the Lord my ſtrength, which teacheth my hands to war, and my fingers to fight.* 4. What the Lord is in his own nature, he is in his good will, Covenant and operation toward the beleever, and ſo appropriate unto the believer as his own treaſure, out of which he is furniſhed in all things; therefore *David* calleth him, *My goodneſſe.* 5. Many evils are ready to ruſh in upon the believer, which the Lord wardeth off as a bulwark; and upon this account *David* ſaith, *My fortreſſe.* 6. When trouble from the world and inferiour creatures do fight againſt the believer, the Lord lifteth him up from above al, & compaſſeth him about with defence; for this, *David* ſaith, *My high tower.* 7. Albeit it, pleaſeth the Lord ſometime to let trouble in upon the believer, yet he ſuffereth not the believer to periſh therein, nor the trouble to harme him more then if it had been kept off: for this cauſe, *David* calleth God, *My deliverer.* 8. Albeit the Lord will guard the beliver on all hands when he is to enter the liſts with an enemie, yet will he be employed for this end: for this cauſe *David* compareth the Lord to a ſhield or buckler, and calleth him, *My ſhield.* 9. The multitude of wayes, how God is, and may be ſteadable unto us, ſerveth to make uſe of him by faith, according to our ſeveral neceſſities, as *David* teacheth ſaying, *It is he in whom I truſt.* 10. As the light of faith, ſheweth what God is to us by right and Covenant: ſo alſo it ſheweth to us, what are his operations and particular benefits beſtowed upon us; *It is he,* (ſaith *David,*) *who ſubdueth my people, under me.* 11. Gods mercies are then moſt highly eſteemed of when the believer is humble in the ſenſe of his humane frailty and unworthineſſe in general, and of his own in particular; *Lord what is man that thou takeſt knowledge of him?* 12. It is a mercy to be wondered at, that the unworthineſſe of man, doth neither hinder God to love him, nor to eſteem of him: *what is the ſon of man that thou makeſt account of him.* 13. There is nothing in a man wherein he can glory, nothing which can deſerve any thing at Gods hand, and all natural perfections are but the ſhadow of ſomething in effect; *Man is like to vanity.* 14. Were there no more to abaſe a man, have what he may have in this world, his mortality and ſhorteneſſe of life is a ſufficient reaſon for it; *His dayes are a ſhadow that paſſeth away,* and all this commendeth the riches of Gods grace and good-will to man, and helpeth the believers faith againſt the enmity of man.

Ver

Verſ. 5. *Bow the heavens, O LORD, and come down: touch the mountaines, and they ſhall ſmoke.*

6. *Caſt forth lightning, and ſcatter them: ſhoot out thine arrowes and deſtroy them.*

7. *Send thine hand from above, rid me, and deliver me out of great waters: from the hand of ſtrange children.*

8. *Whoſe mouth ſpeaketh vanity: and their right hand is a right hand of falſhood.*

In the next place, he prayeth to God to let forth his power, for ſubduing the reſt of the Kingdome under him, by repreſſing of his enemies, and ſaving him from their contention and conſpiracies againſt him. *whence learn,* 1. How unworthy ſoever a man be in his own eyes, he may ſeek great things of God, according to the eſtimation and reſpect he hath in Gods eyes: for upon this account *David* prayeth, *that God would bow the Heavens and come down*, for his help, that is, would humble himſelf ſo far as to own his own *ſervant*. 2. If God pleaſe to manifeſt himſelf for any of his ſervants againſt the higheſt powers on earth, they ſhall ſoon feel the force of his wrath, like fire taking hold on them: *Touch the mountaines, and they ſhall ſmoak*. 3. No man can ſtand againſt him who hath thunder and lightning at his command, and arrowes of deſtruction, to ſhoot as he pleaſeth: *Caſt forth thy lightning and ſcatter them, ſhoot out thine arrowes and deſtroy them*. 4. Whatſoever the power of adverſaries may be, or the difficultie or danger the believer can be in, if he ſhall oppoſe Gods good-will and Omnipotency for him, againſt the difficulty, he ſhall be Maſter over it: *Send thine hand from above, rid me, and deliver me out of great waters*. 5. The enmity of falſe brethren, counterfeit Profeſſors of religion, whoſe words, Oathes and Covenants cannot binde them, nor ſecure the godly whom they maligne, is no leſſe dangerous then deep and raging waters are, out of which God only can deliver a man: for, *Deliver me out of great waters*, is expounded here, *Deliver me from the hands of ſtrange*

children, whose mouth speaketh vanity, and their right hand is a right hand of falshood,

Ver. 9. *I will sing a new song unto thee O God: upon a Psaltery,* and *an instrument of ten strings will I sing praises unto thee.*

10. *It is he that giveth salvation to Kings: who delivereth David his servant for the hurtful sword.*

He addeth his purpose and promise to praise God for the benefit which he prayeth for, as a reason of his hope to be heard. *whence learn,* 1. The Lord in wisdom giveth deliverance out of trouble, by parts and degrees, and so dispenseth his benefits, as he may give his children occasion, both of oftner prayer, and oftner new praises, as *Davids* experience sheweth, who having given thanks for the bringing of him to the Kingdome in part, prayeth for enlarging of the benefit, and promiseth upon this account a new thanksgiving: *I will sing a new song unto thee, O God.* 2. The upright engaging of our heart to praise God for the benefit which we pray for, is an argument of hope that we shall have it, as here *David* maketh useth of it; *I will sing a new Song unto thee, O God.* 3. According as a benefit not yet received hath lustre, and doth shine in our eye, so are we content to be in Gods debt for thanksgiving, if he shall grant it, (let the performance thereof prove as it may) as we see here in *David,* who, because the adding of the goverment of the eleven tribes unto his Kingdome over the tribes of *Judah,* seemed to be a great accession unto his present possession, if God should give them to him, he promiseth large thanks: *upon a Psaltery, and an instrument of ten strings, will I sing praises unto thee;* which imports the highest measure of his praising God, that he could imagine; and unto this his promise, he subjoyneth the forme of thanksgiving which he did purpose to use. 4. It is not the place or power of a man, how great soever he be, which doth preserve a man but the greatnesse of men must be preserved by God, no lesse then the meanest, *It is he that giveth salvation unto Kings.* 5. One experience is sufficient to a beleever, for confirming his faith in any general doctrine, as here, *He who delivereth*

livereth David his servant from the hurtful sword, is sufficient to make him subscribe, that *It is he that giveth salvation to Kings.*

Vers. 11. *Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity: and their right hand is a right hand of falshood.*

12. *That our sonnes* may be *as plants grown up in their youth*; that *our daughters* may be *as corner stones, polished* after *the similitude of a Palace.*

13. *That our garners* may be *full, affording all manner of store*: that *our sheep may bring forth thousands, and ten thousands in our streets.*

14. *That our oxen* may be *strong to labour, that* there be *no breaking in, nor going out*: *that* there be *no complaining in our streets.*

He repeateth his prayer for delivery from false and treacherous enemies, whom neither Word nor Writ, neither Oath nor Covenant could binde, and addeth yet more reasons of enlarging of his Kingdome, from the benefits which might come to the Lords people thereby. *whence learn*, 1. As the greatnesse of a benefit, so also the greatnesse of the difficulties which may hinder that benefit, being foreseen, should sharpen prayer for the benefit, and against the impediments thereof, as here the repetition of, *Rid me, and deliver me, &c.* doth teach us. 2. He that is called to publick employment or office of governing of a people should seek all things of God, for the publick good of the people mainly, and should make the holy peace and prosperity of the people their main aime, as *David* here craveth deliverance from his enemies, and the enlarging of his power, that the people might prosper and flourish both in children and riches; *That our sonnes may be as plants, &c.* 3. Godly Magistrates are a special means of peace and prosperity to the subjects, and should be careful, as in training up of young men in grace and vertue, so as they may be fruitful instruments of the publick good; *as plants grown up in their youth*: so also of young

women

women, that they may be beautified with all endowments, which may make them to be godly mothers of the succeeding age: *Our daughters may be corner stones, polished after the similitude of a Palace.* 4. Peace and plenty of corne and cattel, and other things needful for this present life, are benefits of God in themselves, very helpfull for the standing of a Kingdom, and training up of the youth in goodnes and vertue, and worthy to be prayed for; *That our garners may be full, affording all manner of store, that our sheep may bring forth thousands, & ten thousands in our streets.* 5. For the continuance of prosperity and peace in a land, industry in every mans vocation is requisite, & so righteous behaviour of the people, as may prevent not only war offensive and defensive, but also may prevent lest any vagabond beggers be suffered, or indigent persons forced to complain in the streets: for so much is imported, while he saith, *That our oxen may be strong to labour, that there be no breaking in,* to wit, of forreign enemies; *nor going out,* to wit, of the people to invade other Nations; *That there be no complaining in our streets,* for want of justice or necessary maintenance.

Ver. 15. *Happy is that people that is in such a case;* yea, *happy is that people, whose God is the* LORD.

He closeth the Psalme with the commendation of such a condition of a well-governed people, but with a provision, that they be in Covenant with God, and believe in him, *whence learn,* 1. A people is happy which is so governed & cared for, and blessed of God, as *Israel* was under the reigne of *David* the servant of the Lord: *Happy is that people that is in such a case,* as is here described. 2. A peoples happinesse is not solid, where true Religion is not setled: where the people is not in a Covenant of grace and reconciliation with God, whatsoever worldly prosperity they may have: but so many as are in favour with God, and do walk in friendship with him, they are blessed, whatsoever be their outward condition; *happy is that people, whose God is the Lord.*

PSALME

PSALME CXLV.

Davids Pſalm of praiſe

THis Pſalme is altogether of praiſes, every verſe beginning with a ſeveral letter of the Hebrew, *A, B, C,* from the firſt to the laſt: wherein *David* ſtirreth up himſelf to the work of Gods praiſe ſomwhat more generally, from the beginning to *v.* 8. and from the eighth verſe, he praiſeth God more particularly, giving ten arguments of praiſe, unto the laſt verſe, and cloſeth the Pſalm with the engaging of himſelf anew again, and exhortation of others to follow the ſong for ever.

From the Inſcription, which is *A Pſalme of praiſe*; *Learn*, 1. It is our duty, and a point of ſpiritual wiſdom, to ſet aſide all particulars of our own, and go about the work of praiſing God only, as this Pſalme teacheth us. 2. The praiſes of God are able to fill all the volumes in the world, and what compoſition of letters can be made in any language: and this the going thorow all the letters of the Hebrew *A, B, C,* giveth us to underſtand. 3. It is expedient to commit to memmory ſome ſelect Pſalmes, eſpecially about Gods praiſes, for to help memory: The wiſdom of God hath ordered this, and ſome other Pſalmes, ſo as the order of the letters of the Hebrew Alphabet may help the memory not a little.

Ver. 1. I *Will extoll thee, my God, O King: and I will bleſſe thy name for ever and ever.*

2. *Every day will I bleſſe thee: and I will praiſe thy Name for ever and ever.*

He engageth himſelf unto the work of praiſing of God twice: in the former part of the Pſalme once, *v.* 1, 2. and of this he giveth a reaſon, and propheſieth that the praiſe of the Lord ſhall be perpetuated throughout all ages, *v.* 3, 4. then he engageth himſelf

ſelf the ſecond time, and Prophecies of the Churches holding up this ſong, *v. 5.6.7.*

In *Davids* firſt engaging of himſelfe to praiſe; *Learne*, 1. The man who heartily can praiſe God, is he that is reconciled to God; a man in Covenant of grace, reconciliation, and friendſhip with God as *David* was: *I will extoll thee, my God.* 2. Then is God praiſed, when the man who giveth praiſe to God, is humble before God, and all things created are put down under Gods feet, and God lifted up in eſtimation above all: *I will extoll thee.* 3. Every King ſhould do homage unto God, as King over him, as *David* doth: *I will extoll thee, my King*, 4. Praiſe ſhould ſo be given unto God, as the man who praiſeth may approve himſelf to God, for ſincerity of purpoſe, as unto a preſent hearer of thoſe praiſes: *I will extoll thee, I will bleſſe thy Name.* 5. He who will praiſe God, muſt know him as he hath revealed himſelfe, and praiſe him according to that rule: *I will bleſſe thy Name.* 6. Seeing God is eſſentially bleſſednesſe in it ſelfe, and the fountaine of bleſſing to his worſhippers, it is a point of our thanfullneſſe, and praiſe of him, to acknowledge ſo much: *I will bleſſe thy Name.* 7. As an upright worſhipper of God, hath no time ſet to his purpoſe of ſervice, ſo no time ſhall end his task: *I will bleſſe thy Name, for ever and ever.* 8. Praiſing of God is not a work for ſolemne dayes only, but alſo muſt be ordinarily diſcharged: for every day giveth new reaſons for it: *Every day will I bleſſe thee.*

Ver. 3. *Great is the* LORD, *and greatly to be praiſed: and his greatneſſe is unſearchable.*

4. *One generation ſhall praiſe thy works to another, and ſhall declare thy mighty acts.*

From the reaſons of this engagement taken from Gods greatneſſe, and from the Prophecie of the continuall proclamation of it to be in the Church; *Learn*, 1. The greatneſſe of God manifeſted in his work, partly in the manner of manifeſtation of his preſence now and then, by apparitions; partly in the amplitude of his dominion, of his power, of his wiſdome, and of his providence, &c. is worthy of our meditation, and to be acknowledged by us; and the Lord himſelfe worthy to be praiſed for this

his

his greatneſſe: *Great is the Lord, and greatly to be praiſed.* 2. When we have ſearched what we can, and have meditated till we be faint, there is no finding out the Lords greatneſſe; *His greatneſſe is unſearchable.* 3. As it is the duty of the Church in every age to praiſe God, and to tranſmit the praiſes of God to the poſterity: ſo it is the Lords purpoſe to have a care, that this duty be done in all ages: for it is propheſied, *One generation ſhall praiſe thy works to another.* 4. Every age ſhall have their own addition of Gods mighty acts, in their time unto what he hath done formerly: *They ſhall declare thy mighty acts.*

Ver. 5 *I will ſpeak of the glorious honour of thy Majeſty, and of thy wondrous works.*

6. *And* men *ſhall ſpeak of the might of thy terrible acts: and I will declare thy greatneſſe.*

7. *They ſhall abundantly utter the memory of thy great goodneſſe: and ſhall ſing of thy righteouſneſſe.*

In *Davids* engaging of himſelf the ſecond time to praiſe God, and in his propheſying of the Churches holding up the ſong; *Learn*, 1. In God, and in his works and wayes, there is a wonderfull beauty and comelineſſe, a ſplendor of glory, and a ſhining Majeſty to be ſeen; and that ſhould be obſerved and talked of by the obſervers, unto the edification of others: *I will ſpeak of the glorious honour of thy Majeſty.* 2. There is no looking in upon God immediately, but men muſt behold him as he letteth forth himſelfe in his Word and works to be ſeen: for, *I will ſpeake of thy wondrous works*, is ſubjoyned to the taking of Gods glorious honour and Majeſty. 3. When men do not mark his works of mercy and bounty, the Lord will ſhew unto them works of juſtice, that is terrible works, and give them matter of talking upon this account: *And men ſhall ſpeak of the might of thy terrible acts.* 4. He who knoweth moſt of God or hath ſeen and obſerved beſt his opperations, ſhould labor moſt to ſet forth his praiſe; whoever come ſhort in the duty, ſuch a man ſhould not faile, as *David* doth teach us, ſaying, *I will declare thy greatneſſe.* 5. Albeit every Work of God be matter of his praiſe, yet the works of mercy and truth to, and for his Church, is the ſpe-

cial

cial theme, which the Lord giveth his people to ſtudy and declare: *They ſhall abundantly utter the memory of thy great goodneſſe.* 6. The righteouſneſſe of God, whereby he juſtifieth ſinners, and ſanctifieth, the juſtified, and executeth judgement for his reconciled people, is the ſweeteſt object of the Churches joy: *for they ſhall ſing of thy righteouſneſſe.*

Verſ. 8. *The LORD is gracious and full of compaſſion: ſlow to anger, and of great mercy.*

In the ſecond place, he praiſeth God more particularly, and giveth ſome ten reaſons or arguments of his praiſe, the firſt is from his grace towards ſinners. *whence learn,* 1. Unworthineſſe and ill deſerving ſhould not hinder ſinners to come to receive mercy and reconciliation: *The Lord is gracious.* 2. Albeit the ſinner hath drawn on much miſery upon himſelfe, and juſtice hath ſeized upon him for his ſinnes, yet may he be relieved and brought out of his miſery, if he ſeek the Lord: *For the Lord is full of compaſſion.* 3. Albeit the Lord be ſundry wayes provoked to viſit with the rod, yet he gives time to repent, before he declare his wrath: *He is ſlow to anger.* 4. The Lords anger doth not endure longer then his people be humbled in the ſence of their provocation: and when they ſeek pardon he is ready to grant it; *He is of great mercy.*

Verſ. 9. *The LORD is good to all and his tender mercies are over all his workes.*

The ſecond reaſon of Gods praiſe, is his bountry generally unto all the creatures, and that for mans ſake. *whence learn,* 1. The Lord is good and kinde to all men, even the wicked not except: *The Lord is good to all.* 2. Gods mercy may be ſeen toward man, in the continuation of the whole courſe of the creatures, which being defiled by mans ſinne he might in Juſtice have aboliſhed, or made them either uſeleſſe to man, or elſe inſtruments of his griefe: *His tender mercies, are over all his workes.*

Verſe

Ver. 10. *All thy works ſhall praiſe thee, O LORD: and thy Saints ſhall bleſſe thee.*

The third reaſon of Gods praiſe, is the glory of his works, which do furniſh matter unto the Saints to bleſſe God. *whence learn*, 1. Albeit all men were ſilent, the Lords works one and all ſhall ſpeak each of them in their own kinde, to the praiſe of God. *All thy works ſhall praiſe thee, O God.* 2. Albeit every man doth not make uſe of Gods goodneſſe and works, but moſt men do ſmother the Glory of God in their atheiſm, yet the Lord hath a number who hath found grace in his eyes, who ſhall obſerve Gods goodneſſe, both to the creatures and to themſelves, and ſhall bleſſe him upon that account; *And thy Saints ſhall bleſſe thee.*

Verſ. 11. *They ſhall ſpeak of the glory of thy Kingdome: and talk of thy power.*

12. *To make known to the ſonnes of men his mighty acts; and the glorious Majeſty of his Kingdome.*

The fourth reaſon of Gods praiſe, is from the Lords dominion and power, whereof the Saints are both obſervers and Heraulds. *Whence learne*, 1. There is no leſſe matter of praiſing God, for the upholding, and governing of the creatures, then for making of them: *They ſhall ſpeak of the glory of thy Kingdome, and talke of thy power.* 2. The Lord will have his Saints to inſtruct ſuch as are not converted, to know his glory, power and Majeſty, that they may be brought in, and made ſubjects of his ſpeciall Kingdome of grace: *Thy Saints ſhall ſpeak of the glory of thy Kingdome, and talk of thy power, to make knowne to the ſonnes of men his mighty acts, and the glorious Majeſty of his Kingdome.*

Verſ. 13. *Thy Kingdome is an everlaſting Kingdome: and thy dominion* endureth *throughout all generations.*

The

The fifth reason of Gods praise, is from the perpetual endurance of Gods Kingdome. *whence learn*, 1. Earthly Kings as they have but few subjects, so they live but a short while in their Kingdome: but the Kingdome of God, both that generall Kingdome which he hath over all the creatures, and that speciall Kingdome over the Saints in his Church, is from age to age perpetual: *Thy Kingdome is an everlasting Kingdome, and thy dominion endureth throughout all generations.*

Vers. 14. *The LORD upholdeth all that fall: and raiseth up all those that be bowed down.*

The sixth reason of Gods praise, is from his care and sustaining of the weakest of the subjects of the Kingdome of grace. *whence learn*, 1. Albeit none of the subjects of the Kingdome of grace, are freed from the danger of falling into sin, and into trouble; yet they are preserved that they fall not so deep as the bottome of sinning unto death, or perishing in their troubles; for God interposeth himselfe to prevent their perdition: *The Lord upholdeth all that fall.* 2. So many of the subjects of the Kingdome of grace, as feel their own weaknesse and inability to stand under the burden, either of sin or trouble or both, do finde God a supporter of them, a comforter of them, and a deliverer of them: *He raiseth up all them that be bowed down.*

Vers. 15 *The eyes of all waite upon thee, and thou givest them their meat in due season.*

16. *Thou openest thine hand, and satisfiest the desire of every living thing.*

The seventh reason of Gods praise, is his particular care to maintain the life of every living creature, so long as he pleaseth to lend it. *whence learn*, 1. The Lord doth not cast off the care of any living creature which he hath made; but keepeth so constant an eye of providence upon it, as doth make every living creature, in its own kinde, turn the eye of it toward him: *The eyes of all wait upon thee.* 2. There is a secret instinct of nature in all living creatures, which leadeth them toward their maker

maker, in their danger to cry, and in their hunger to bestir themselves, and the businesse which they make, going to and fro to seek their meat, is a kind of hoping and waiting to find some sustenance of their life, laid unto them by their maker, in one place or another: *They wait upon thee.* 3. God doth not frustrate the natural expectation of hungry creatures, but giveth to every one of them that sort of food which is fit for them: *Thou givest them their meat.* 4. As in the variety of meat, suitable to the variety of living creatures; so also in the time and season of giving of it the wisdom, riches and goodnesse of God doth appear; *Thou givest them their meat in due season.* 5. As in the meat, and in the time of bestowing of it, so also in the measure bestowed, the Lords goodnesse and rich bounty is to be seen toward the basest of living creatures: *Thou openest thy hand, and satisfiest the desire of every living creature.*

Ver. 17 *The LORD is righteous in all his wayes, and holy in all his works.*

The eighth reason of Gods praise, is, from his righteousnesse, and holinesse, in all his proceedings and works. *Whence learne,* 1. As the providence of God about the creatures in common, is to be marked, so also and especially his dealing with man, according to the rule of equity and justice: *The Lord is righteous* (saith he) *and holy.* 2. Albeit the Lord deal otherwise in many things then we could have expected, and otherwise sometime then we can see the reason of his doing, yet is he alwayes just and holy in his proceeding: *The Lord is righteous in his ways, and holy in his works.* 3. It is not sufficient for us to give the glory of righteousnesse and holinesse unto God only in some of his ways and works, or in his ways toward others, and not towards our selves, or in his dealing with some persons, and not with all persons; but we must justifie the Lord in our hearts and words alwayes, and in all things, toward all men, for ever; *The Lord is righteous in all his ways, and holy in all his works.*

Ver. 18 *The LORD is nigh unto all them that call upon, to all that call upon him in truth.*

19. *He will fulfil the desire of them that fear him; he also will hear their cry, and will save them.*

The ninth reason of Gods praise, is, for his hearing the prayer of needy supplicants. *Whence learn,* 1. The Lord loveth the praise which ariseth unto him, from his goodness to his people, and citizens of his Church, more then any other points of his praise; as the often falling upon the praising of God from this ground doth shew. 2. Albeit God be every where present, yet there is a sort of more friendly presence, which God giveth to them that worship him; then that which is his common presence every where; and this is the nearness of grace and friendship: *The Lord is nigh to them that call on him.* 3. As God will have his gracious presence laid open, and manifested to his worshippers by prayer, so will he have this favour alike patent to all that pray unto him, and seek him, without exception of persons: *The Lord is nigh to all them that call upon him.* 4. Because there is a counterfeit and false sort of worshipping, and calling upon God, which is debarred from the benefit of this promise, to wit, when the party supplicant is not reconciled, nor seeking reconciliation through Christ the Mediator, or is seeking something not promised, or something for a carnal end, that he may bestow it on his lusts; therefore he who hath right unto this promise, must be a worshipper of God in faith, and sincere intention: and to such the Lord will shew himself nigh; *He is nigh to all them that call upon him, to all that call upon him in truth.* 5. Those are worshippers of God in truth, who fear him; and such mens holy desires are prayers which the Lord will not refuse, but will satisfie them: *He will fulfil the desire of them that fear him.* 6. If the Lord answer not the prayer of the man that feareth him at first, yet when he calleth in earnest, when he is in trouble, in straits and hazard, he will answer him, and close his exercise with salvation: *He also will hear their cry, and will save them.*

Ver 20. *The LORD preserveth all them that love him, but all the wicked will he destroy.*

The tenth reason of Gods praise, is from his different dealing with his friends and with his foes. *Whence learn,* 1. True worship-

worshippers and true fearers of God, are persons who love God, and such persons shall be sure, that all things shall work to their welfare, nothing shall hurt them: *The Lord preserveth all them that love him.* 2 All such as do not love God, but love to lie still in sin, and to follow their owne lusts, shall be as certainly without exception destroyed, as the lovers of God shall be preserved: *The Lord preserveth all them that fear him, but all the wicked will he destroy.*

Vers 21. *My mouth shall speak the praise of the LORD, and let all flesh blesse his holy Name for ever and ever.*

He closeth the Psalm with a promise to praise the Lord yet more, and exhorteth all men to blesse him for ever. *Whence learn,* 1. When a man hath said all that he can in Gods praise, he shall find himself come short of his duty, and his obligation to praise God, to be still lying on him, as this example of *David* in the close of the Psalm doth shew us. 2. The Lord will be praised in our spirits, and outwardly in our words and external expressions also; *My mouth shall speak the praises of the Lord.* 3. Some duties belong to some persons, and other duties belong to other persons, but the duty of praising the Lord, is the duty of every man, albeit only the believer giveth obedience to this: *Let all flesh blesse him.* 4. It is needful that every worshipper of God in the discharge of praise, remember their own frailty and be humbled: *Let all flesh blesse him.* 5. The duty of praising and blessing God must be so holily discharged, as the Lord may be honoured in effect: *Let all flesh blesse his holy Name.* 6. Such as praise God, and blesse him heartily, shall follow this exercise for ever: *Let all flesh blesse his holy Name for ever and ever.*

PSALM CXLVI.

THis Psalm is a Psalm of praise wholly, wherein, when the Psalmist hath exhorted all men to praise the Lord, he engageth himself to the work, *v.*1,2. Then he teacheth the way how to praise God in effect, to wit, by renouncing all carnal confidence, and trusting only in the Lord, *v.*3,4,5. Thirdly, he giveth reasons, both of trusting in God, and praising of God: and closeth as he begun, with the same exhortation to praise God.

Vers. 1. *PRaise ye the LORD: Praise the LORD, O my soul.*
2 *While I live I will praise the LORD, I will sing praises unto my God, while I have any being.*

From the stirring up of others and himselfe to praise God, *Learn*, 1. The duty of praising God is so necessary, so deserved by God, so profitable to us, and so spiritual, that we had need frequently to stir up our selves and others unto it: *Praise ye the Lord.* 2. For discharging the duty of praise, all the powers of the soul must be stirred up; the mind, to meditate; the memory, to bring forth former observations; the heart and affections, for discharging the duty of praise in the best manner: *Praise the Lord, O my soul.* 3. Whatsoever concurrence we finde of others in the work of praise, lesse or more, let us set our selves seriously and heartily unto it, and engage our own heart for it: *While I live, I will praise the Lord.* 4. There can be little heartinesse in this work, till the soul lay hold on God by faith, and embrace the Covenant of grace, and so finde its own interest in God, and then the soul will praise in earnest, as the Psalmists example may shew us; *I will sing praises to my God, while I have any being.*

Vers. 3

Ver. 3. *Put not your truſt in Princes,* not *in the ſon of man, in whom* there is *no help.*
4 *His breath goeth forth: he returneth to his earth, in that very day his thoughts periſh.*

He ſheweth the way how to praiſe God really; to wit, by renunciation of all earthly confidence, and fixing faith and truſt on God alone; for renouncing of all confidence in creatures, he giveth reaſons, v. 3, 4. and for truſting in God, he giveth reaſons, by praiſing God unto the end of the Pſalm.

In the forbidding of carnal confidence; *Learn,* 1. What a man doth moſt truſt in, that he eſteemeth moſt of, and praiſeth it in his heart moſt: therefore doth the Pſalmiſt ſet us upon God, as on the right object of truſt, and diverteth us from the wrong, that he may teach us to make God the only object of praiſe. 2. Becauſe the main object of our carnal confidence naturally is man in power, who ſeemeth able to do for us, able to promote us to dignity and riches, and to keep us up in ſome ſtate in the world, therefore muſt we throw down this Idol in particular, that we may place our confidence in God the better: *Put not your truſt in Princes.* 3. To cut off carnal confidence in man, that neither mean men may truſt in great men, nor great men may truſt in the multitude of mean men, we muſt remember, that no man is naturally better then his Progenitors, but ſuch as his fathers were, ſuch is he; that is, a ſinful, weak, and unconſtant creature; *Put not your truſt in Princes, nor in the ſon of man.* 4. The reaſon why we muſt not put truſt in man is, becauſe he can neither help himſelf, nor the man that truſteth in him, when there is moſt need: *In whom is there no help.* 5. He that cannot deliver himſelf from death, is not to be truſted in, becauſe it is uncertain how ſoon death ſhal ſeize upon him; *His breath goeth forth, he returneth to his earth.* 6. Whatſoever the good will, or purpoſe, or promiſe of any man can give aſſurance of, all doth vaniſh when the man dieth: *In that very day his thoughts periſh.*

Ver. 5. *Happy* is he *that* hath *the God of Jacob for his help, whoſe hope* is *in the* LORD *his God.*

In the exhorting of us to trust in God, he giveth this encouragement unto it, That he who trusteth in God may look for help and happinesse in him. *Whence learn*, 1. The only true object of our faith and confidence, is God, as he is revealed by his Word to his Church, to wit, *The God of Jacob, the God of Israel.* 2. Faith in God bringeth true felicity with it, and help in time of need: *Happy is he that hath the God of Jacob for his help.* 3. Hope of help and happinesse, from trust and confidence in God, must be grounded upon the Lords entering in Covenant with us, and becoming ours through the Mediator: *Whose hope is in the Lord his God.*

Vers. 6. Which *made heaven and earth, the sea and all that therein is; which keepeth truth for ever.*

7 Which *executeth judgement for the oppressed, which giveth food to the hungry; The* LORD *looseth the prisoners.*

8 *The* LORD *openeth the eyes of the blind, the* LORD *raiseth them that are bowed down, the* LORD *loveth the righteous.*

9 *The* LORD *preserveth the strangers, he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.*

10. *The* LORD *shall raign for ever*, even *thy God, O Sion, unto all generations. Praise ye the* LORD.

For encouraging of us yet more to believe in God, who offereth himselfe to be reconciled with us, and to be our God in Christ, he giveth other ten Motives: and as every one of them is a point of Gods praise, so is it a prop and pillar to support the believers faith. The first Motive to believe in God and first reason of Gods praise, is, his Omnipotency an Assufficiency, made manifest by the work of creation and preservation of all creatures: *Which made the heaven and the earth, the sea and all that therein is.* 2. The second Motive to believe in God, is another

another point of Gods praiſe, to wit, his faithfulneſs in making and keeping Covenant, and performing his promiſes unto everlaſting: *Which keepeth truth for ever.* 3. The third point of Gods praiſe and prop of faith, is this, albeit the Lord, for the glory of his Name, and good of his own people, do ſuffer the godly to be perſecuted and oppreſſed alſo, yet he will plead the cauſe and controverſie of the Believer, and will deliver the oppreſſed, and puniſh the oppreſſor: *Which executeth judgment for the oppreſſed.* 4. The fourth point of Gods praiſe, and pillar of faith, is this, albeit the Lord ſuffer the believer to feel the need of what is needful for ſoul or body, yet he doth not ſuffer him to ſtarve for want of what is neceſſary: *He giveth food to the hungry.* 5. The fifth point of Gods praiſe, is, albeit the believer may, for his ſins or for trial of his faith, be caſt in priſon, and brought in bondage, yet the Lord will looſe his bonds: *The Lord looſeth the priſoners.* 6. The ſixth point of Gods praiſe is, albeit the believer may be in darkneſſe of trouble, and anxiety of mind for a time, and knoweth not what to do, yet the Lord will ſhew him deliverance, and give him direction and comfort: *The Lord openeth the eyes of the blind.* 7. The ſeventh reaſon of Gods praiſe, and encouragement to truſt in him, is, that howſoever the burden of trouble may over-power the believer, and make him walk heavily under diſcouragement, yet the Lord will renew ſtrength and comfort, and delivery unto him: *The Lord raiſeth them that are bowed down.* 8. The eighth reaſon to praiſe God, and eighth encouragement to truſt in God, is, the believer who is fled to the righteouſneſſe of the Mediator for his juſtification, and ſtudieth to a holy and righteous converſation, may be ſure he is free from the curſe, approved of God, and ſhall find the fruits of Gods good will to him: *The Lord loveth the righteous.* 9. The ninth reaſon of Gods praiſe, and encouragement to truſt in him, is, from the Lords different manner of dealing on the one hand with the poor and needy believer, who hath none to do for him: and on the other hand with the proud and powerful man of this world, who truſteth to carry his buſineſſe by means of the creature, and miſregardeth the Lord; he preſerveth the one and deſtroyeth the other: *The Lord preſerveth the ſtranger, and relieveth the fatherleſſe and the widow; but the way of the wicked he turneth upſide down.* 10. The tenth reaſon of Gods praiſe, and the laſt encouragement of the believer to truſt in him, and not to put confidence in Princes, is this, the

Lord is the only Soveraign King, who liveth for ever, and hath engaged himself to the Church, and every believer in every age, therefore he only is worthy to be trusted in, and worthy to be praised; *The Lord shall reign for ever, even thy God, O Zion, unto all generation. Praise ye the Lord.*

PSALM CXLVII.

THis Psalme is for stirring up of the Church to praise and thanksgiving. The exhortation is threefold The first is *v.*1. and six reasons for it, or motives unto it, are set down, *v.*2,3,4, 5,6. The second exhortation is, *v.*7. and three reasons for it, *v.*8,9,10,11. The third is, *v.*12. and six reasons for it, unto the end.

Vers.1. *Praise ye the LORD, for it is good to sing praises to our God; for it is pleasant, and praise is comely.*

In the first exhortation, *Learn*, 1. There is no part of Gods worship whereunto we are more indisposed, or need more stirring up, then to praise God, as the frequent repeated exhortations do import. 2. The first Motive is this, All the encouragements which can be imagined unto any work, do all concur here: It is profitable to praise God: *For it is good to sing praises to our God.* 3. All Gods praises are the believers advantage and storehouses; and *It is pleasant*; full of sweet refreshment, as when a man doth view his own rich and well situate inheritance. And it is honourable to be about the imployment of Angels, to be Herauldes of the Lords glory: *Praise is comely.*

Ver.2. *The LORD doth build up Jerusalem: he gathereth together the out-casts of Israel.*

The second reason of God praise, is for his care over his Church. *Whence learn*, 1. The Church is the Lords special handy-work, he is the builder, upholder and restorer of any breach in it: *The Lord doth build up Jerusalem.* 2. The members

bers of the true Church are oft-times ſcattered one from another, not only by common judgements, but alſo by perſecution and ſchiſmes, that they cannot keep that ſweet communion one with another which is to be wiſhed, but God is the only gatherer and uniter of them, after whatſoever ſort of ſcattering: *He gathereth together the out-caſts of Iſrael.*

Ver. 3 *He healeth the broken in heart, and bindeth up their wounds.*

The third reaſon of Gods praiſe is, for his care of the afflicted believer, when by trouble outward, or inward, or both, he is wounded in ſpirit, broken and brought down, made ſickly and weakened; *He healeth the broken in heart, and bindeth up their wounds*, as a tender Chyrurgion or Phyſician doth the wound of his Patient.

Ver. 4 *He telleth the number of the ſtars, and calleth them all by* their *names.*

The fourth reaſon of the exhortation to praiſe God, is his particular knowledge of every thing, which doth tranſcend the capacity of men, and to them is impoſſible: *He telleth the number of the ſtars, and calleth them all by their names.* In which ſimilitude he ſheweth alſo, that albeit *Abraham* could not comprehend the multitude of the children, either of his faith, or of the fleſh, more then he could count the number of the ſtars; yet the Lord knoweth every believer by name, as he knoweth every ſtar, and can call every *one by their names.*

Ver. 5 *Great* is *our Lord, and of great power, his underſtanding is infinite.*

The fifth reaſon of Gods praiſe, is, becauſe in his attributes he is incomprehenſible, namely in his dominion over all, in power to do all, and in his wiſdome to contrive whatſoever we ſtand in need

need of, ſo that nothing can be againſt us, but he is above it; nothing can be needful for us, but his wiſdome can deviſe the means to bring it to us, and his power doth put his will in execution for our good; *Great is the Lord, his power is great, his underſtanding is infinite.*

Verſ. 6. *The LORD lifteth up the meek; he caſteth the wicked down to the ground.*

The ſixth reaſon is, from his different dealing with the godly and the wicked: as for the godly, who in the meekneſſe of a ſubdued ſpirit, do ſubmit themſelves under the mighty hand of God, he comforteth them and relieveth them: but he abaſeth the proud who do not ſtand in awe of his Majeſty: *The Lord lifteth up the meek, but he caſteth the wicked down to the ground.*

Verſ. 7. *Sing unto the LORD with thankſgiving, ſing praiſe upon the Harp unto our God.*

The ſecond exhortation unto praiſe and thankſgiving, in cheerfulneſſe and joy, is expreſſed with three reaſons. In the exhortation, *Learn*, The whole works of God, each of them in their own way, call (as it were) for our eſtimation and praiſing of the Workmanſhip which we ſee, they call for our anſwer, as it were, and our duty requireth of us joyfully to make anſwer unto the call (as the Word importeth) in praiſing the Maker, and thanking him for the uſe and benefit which we have of his works: *Sing unto the Lord with thankſgiving, ſing praiſe upon the harp unto our God.*

Ver. 8. *Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh graſs to grow upon the mountains.*

The firſt reaſon from the ſecond exhortation is, from his wiſe diſpoſing of the clouds. *Whence learn*, 1. Sometime the Lord hideth

hideth the glory of the open heaven with clouds, that it may appear again with ſo much more new, freſh and pleaſant luſtre: *He covereth the heaven with clouds.* 2. The change which God maketh upon the face of the Heaven by dark clouds, is for advantage to the inhabitants of the earth: *He prepareth rain for the earth.* 3. The Lord taketh care of the moſt barren parts of the earth, to make them by raining on them, more pleaſant and profitable, then otherweyes they could be: *He maketh graſſe to grow upon the mountains.*

Verſ. 9. *He giveth to the beaſt his food,* and *to the young ravens which cry.*

The ſecond reaſon of the ſecond exhortation to praiſe God, is, from the Lords care of beaſts and fowles; whereby he giveth men to underſtand, that he hath a far greater care of them: *He giveth to the beaſt his food, and to the young ravens which cry.*

Verſ. 10. *He delighteth not in the ſtrength of the horſe, he taketh not pleaſure in the legges of a man.*

11. *The LORD taketh pleaſure in them that fear him, in thoſe that hope in his mercy.*

The third reaſon of the ſecond exhortation is, becauſe God eſteemeth very little of thoſe things wherein men naturally do put confidence, whether their own ſtrength or the ſtrength of any creatures, ſuch as horſes are, whereof men do make moſt uſe: but he taketh pleaſure in the godly, who do fear him, and do hope in him. *Whence learn,* 1. Men have more objects of carnal confidence, then the Idol of the power of Princes, or of the multitude of followers: for before man will want an Idol, he will Idolize his own ſtrength, or the ſtrength of an horſe, and put confidence there in; as the ſlight eſtimation which God hath of theſe confidences, and the diſcharge of putting confidence in them do inſinuate. 2. Wherein ſoever a man delighteth moſt and puts moſt confidence, that is the mans idol, and that which the man doth bring in competition with God, as the Lords diſ-

charging

charging of taking delectation or pleasure in the creature, in stead of discharging to esteem of it, or put trust in it, doth import. 3. God esteemeth of no man for his riches, honour, command of horse and foot, nor for his bodily strength: *He delighteth not in the strength of the horse; he taketh not pleasure in the legs of a man.* 4. The only right object of our joy, pleasure and confidence, is God himself, as the opposition doth teach us: such as both believe in God, and fear to offend him, are the only men acceptable to God, in whom God delighteth, and taketh pleasure to keep communion with them; *The Lord taketh pleasure in them that fear him, in those that hope in his mercy*; and by consequence such as do not fear him, and who, when they are overtaken in a transgression, do not run to him for pardon in the hope of mercy; *He taketh no pleasure in them.*

Ver. 12. *Praise the LORD, O Jerusalem, praise thy God, O Zion.*

In the third exhortation to praise God, expressly directed to *Jerusalem* and *Sion*, representing the Church in all ages; *Learn*, 1. Albeit all the earth be obliged to praise God, yet onely the Lords people are the right estimators of his Glory, and the fit Proclaimers of his Praise; *Praise the Lord, O Jerusalem.* 2. Albeit all the creatures are the Lords, yet the Church is the Lords in a more nigh relation; for the Church may claim interest in God, as her own by Covenant; *Praise thy God, O Zion.*

Ver. 13. *For he hath strengthened the barres of thy gates, he hath blessed thy children within thee.*

14. *He maketh peace* in *thy border*, and *filleth thee with the finest of the wheat.*

The reasons of the third exhortation are six, whereof foure are in these Verses. The first is, the Lord hath fenced his Church with walls, gates and bars, that the gates of Hell cannot prevail against it: *He hath strengthened the barres of the gates*; to wit, by interposing of his Omnipotent power for her preservation. 2. The second reason of praise is, that he maketh

keth one generation to follow another in his Church, and the children to be in greater number then their forefathers, by adding daily unto the Church such as are to be saved; *He hath blessed thy children within thee*: not only in regard of multiplication of them, but also by making them to abound in all knowledge and grace. 3. The third reason of praise is, that the true members of the Church have peace with God, and among themselves, in that measure which is expedient for her good: *He maketh peace in thy borders.* 4. The fourth reason is, because he feedeth his people with food convenient, but especially in regard of their spiritual nourishment, in giving them the bread of life, whereof the finest flowr is but a similitude; *He filleth thee with the finest of the wheat.*

Vers. 15. *He sendeth forth his commandments upon earth; his word runneth very swiftly.*

16 *He giveth snow like wool, he scattereth the hoar frost like ashes.*

17 *He casteth forth his ice like morsels, who can stand before his cold?*

18 *He sendeth out his Word and melteth them, he causeth his wind to blow, and the waters flow.*

The fifth reason of the third exhortation unto Gods praise, is taken from Gods powerful ruling of the least changes in the clouds, and in the aire, in making foule weather and faire, frost and fresh weather as he pleaseth, by which similitude he will have his people to understand, that the Lord ruleth with a more special eye all the changes which fall out in the external condition of the Church. *Whence learn*, 1. The course of the creatures, and the changes in them, even unto the least meteor or change, which is to be seen in the clouds or in the aire, is particularly directed and governed of God, whose will is a law to the creature, and whose command hath ready execution: *He sendeth forth his Commandment upon earth; his word runneth very swiftly.* 2. The least change of weather, by snow or frost, or ice, is by Gods dispensation and appointment, much more any change of affaires in his Church; *He giveth snow like wool, he scattereth the hoar frost like ashes: he casteth forth his*

his ice like morsels. 3. The consequents and effects of the changes which God doth make, as well in one case as in another, could not be endured if God should not temper them, and provide some remedy against them, as appeareth in the making of frost: *Who can stand before his cold?* 4. Before any change from frost to fair weather can be made, a new order must come forth from the Lord, and when that cometh, air and water do return to that former course, and so it is in any other change in the world, especially in the affairs of the Church; *He sendeth out his word, and melteth them: he causeth the wind to blow, and the waters flow.*

Ver. 19. *He sheweth his Word unto Jacob, his statutes and his judgments unto Israel.*

20 *He hath not dealt so with any Nation, and as for* his *judgements, they have not known them. Praise ye the* LORD.

The sixth reason of the third exhortation to praise God is, from the different dealing of God with his Church, and with the rest of the people of the world. *Whence learn,* 1. The benefit of the Scriptures, and the laying open and application of them, unto the edification of the hearers, is a precious gift of God: and this benefit the Lord hath bestowed on his Church, called by the names of *Jacob* or *Israel, He sheweth his word unto Jacob, his statutes and his judgments unto Israel.* 2. The benefit of the Scriptures, and revealing the word of life unto the Church maketh Gods people in a better condition, and more excellent then any other incorporation can be in: *He hath not dealt so with any Nation.* 3 Where the Word of God in his Scripture is not laid open, there the Lords dealing with men in justice and mercy, and the way which the Lord keepeth in ruling of the world, is not understood, but the people there do live in deadly darkness; *As for his judgments they have not known them.* 4. As the benefits bestowed upon the Church are most excellent, so the Church is most bound to praise God, both for those mercies, and for all other his glorious works: *Praise ye the Lord.*

PSALM

PSAL. CXLVIII.

IN this Pſalme, the Church is ſtirred up to praiſe God, becauſe of the incomparable excellency of his glory and majeſty, appearing firſt in the heavens above, *v.* 1, 2, 3, 4, 5, 6. Secondly, in the earth and ſea beneath, and lower parts under the heaven, *v.* 7, 8, 9, 10. Thirdly, in the governing of men, and of all ſorts and ranks of men, but eſpecially in doing for his Church, *v.* 11, 12, 13, 14. In all which, as he ſheweth how the world is full of Gods glory, ſo he pointeth at matter of his praiſe, whitherſoever we turn our eyes.

Ver. 1. *PRaiſe ye the LORD, praiſe ye the LORD from the Heavens: praiſe him in the heights.*

2. *Praiſe ye him all his Angels: praiſe ye him all his hoſts.*

3. *Praiſe ye him Sun and Moon: praiſe him all ye ſtars of light.*

4. *Praiſe him ye Heaven of heavens: and ye waters that* be *above the Heavens.*

5. *Let them praiſe the Name of the LORD: for he commanded, and they were created.*

6. *He hath alſo eſtabliſhed them for ever and ever; he hath made a decree which ſhall not paſſe.*

In the exhortation to praiſe God becauſe of his glory ſhining in the Heavens; *Learn,* 1. Howſoever the glory of the Lord doth ſhine in all his works, yet there are degrees of the ſhining of it, and the chiefeſt glory is from celeſtial creatures, and from the conſideration of what is in heaven: *praiſe ye the LORD, praiſe ye the Lord from the Heavens.* 2. As God is praiſed in heaven by the bleſſed Spirits that are there; ſo the true worſhip-

per

per should joyne with those that praise him there: *Praise him in the heights*, or high places. 3. Albeit the Angels have the first place in the Song of Gods praise, and need not to be stirred to the work of praise by us, yet it is a part of our praising of God, to consent unto their song; and account their work well bestowed on the Lord their Maker, and to hold the example of them before our eyes, aiming to do Gods will on earth, as it is done in heaven: *Praise him all ye Angels.* 4. The Lord hath at his hand swift servants not a few, to go in what message he pleaseth to direct them, and they are ministring spirits for the good of his Church: *Praise ye him, all ye his Angels*, or his messengers. 5. The Lord is also well furnished with souldiers, for all his creatures are ready at his command, to fight in Gods quarrel, in defence of his friends, and pursuit of his foes: *Praise ye him all his hosts.* 6. The Lords armies are not idle, but are still on their work of praising, doing the works of peace even in the midst of warre: *Praise him all his hosts.* 7. Beside the common song of praise which all things have as they are creatures, every one of the creatures have their own proper parts in the Song: The Sun in his particular vertue and motion, the Moon in hers, and the Stars in theirs, every one by themselves, and these also jointly make up a sweet and harmonious melody, to the praise of God; *Praise ye him Sun and Moon, praise ye him all ye stars of light.* 8. The variety and difference of place and distance from the earth, of Sun, Moon and Starres, some of them being lower, some of them higher, as the Eclipses of Sun and Moon, and the diverse positions of the Stars do shew, are all matters of Gods praise: for the lowest region of the Aire is here called *Heaven*; and the place where the Sun, Moon and Stars are set, is called *Heaven*, and the Heaven of Heavens, the third Heaven, where Angels and the spirits of just men made perfect do remain, each and all them do serve for Gods praise. *Praise him ye Heaven of Heavens.* 9. The bottles of waters in the clouds, flying above the lowest region of Aire, ready to be dissolved here and there, as God pleaseth to water the earth, do serve as matter, both of wondring at Gods work, and praising of him: *Praise him ye waters that be above the heavens.* 10. Praise is due to God, not only for making of the Heavens, but also for the making them of nothing, by the sole word of command, which did produce them, by saying; *Let them be: let them praise the Name of the Lord; for he commanded, and they were created.* 11. The

speech

speechlesse creatures have their own way of praising God, and men have their way of praising: speechlesse creatures praise God in their own kind, when they hold forth, as in a table, the matter and reason of praising God, and men do praise God, when they do observe & acknowledge, and proclaime one to another, the reasons of Gods praise, and these exhortations do import both; *Let them praise the name of the Lord.* 12. The course and appointed motions of the Heavns, are so setled during the Standing of the world, as they shall not faile to go on according to Gods decree, which as it is a matter of Gods praise, so also of mans comfort, who shall have the use and benefit thereof from generation to generation: *He hath also established them for ever and ever, he hath made a decree which they shal not passe.*

Vers. 7. *Praise the LORD from the earth: ye dragons and all deeps.*

8. *Fire and haile, snow and vapours: stormy winde fulfilling his Word.*

9. *Mountaines and all hilles: fruitfull trees and all Ceders.*

10. *Beasts and all cattel: creeping things, and flying fowle.*

In the exhortation, made in the second place unto the creatures under heaven; *Learne,* 1. As the heavens so also the earth and the deep sea, are filled with the matter of Gods praise: *Praise the Lord from the earth, ye dragons and deeps.* 2. The most terrible creatures serve to set forth Gods glory, as well as the most usefull and comfortable; *Yea dragons and all deeps.* 3. The changes which are made in the clouds or in the aire, by stormes or tempests, or what soever way, come not by chance, but are all directed forth by God; for some intent of his: and in what work he doth employ them, they faile not to execute his will: *Fire and haile, snow and vapour, stormie winde fulfilling his word*: and out of those changes praises do arise unto God. 4. The diversifying of the face of the earth with higher and lower parts, with mountaines, hills and valeyes, and the adoring

of the face thereof with trees, some taller, some lower & smaller, some barren, some fruitfull, contributeth much to the praise of God: *Mountaines and all hills, fruitfull trees and all Cedars.* 5. Beside all that is said in the variety of things living on the earth, each of them do contend with other, which of them shall shew forth more of Gods wisdome, power and goodnesse; *Beasts and all cattel, creeping things, and flying fowle:* all those creatures do offer matter of praise unto God, that men may take the song of their hand, and directly, formally and properly, praise God for his glorious properties evidenced in them.

Ver. 11. *Kings of the earth, and all people: princes and all Judges of the earth.*

12. *Both young men and maidens: old men and children.*

13. *Let them praise the Name of the LORD, for his Name alone is excellent: his glory is above the earth and heaven.*

Having gone through other creatures, he cometh to man who is the chief, both matter and instrument of Gods praise. *whence learn* 1. The Lord is glorious in his workmanship and government of all the creatures, but most of all in men, who he calleth to be Factors, Collectors and Chamberlains, as it were, to gather unto him the rent of praise and glory, from all others creatures, and then to pay praises for their own part also; *Kings of the earth, and all people, let them praise, &c.* 2. God is no leveller of mens estates and outward condition in the world, or allower of levelling, but for his own praise and mens good, he hath ordained distinction of men in Kings and subject people, Princes and judges, and people to be judged in all parts of the earth; *Kings of the earth, and all people: Princes, and all Judges of the earth.* 3. As Civil government is appointed of God, so they who are advanced to this dignity, are first in the obligement unto the duty of seting forth Gods praise, and yet subjects here also must contribute, according to their place and ability, *Kings of the earth and all people, Princes and all Judges of the earth.* 4. It should qualifie the mindes of

of men who are in honour, that their preferment is but on earth, and their time no longer then while they are on the earth, and that they are under a King and Judge, whose dominion is heavenly and everlasting; therefore doth he joyn this addition, *Kings of the earth, Princes and Judges of the earth.* 5. As distinguishing of men in regard of estate, so distinguishing of sex and age, offereth much matter of praise, when particulars are considered; and for the very distinction in sex and age, God is to be praised: *Both young men and maidens, old men and children, let them praise.* 6. There is much matter of Gods glory in the earth, and more in the heavens, but the glory of himselfe and of his properties, is more then all that either is or can be seen, or found or expressed in, or by the creature: *Let them praise the Name of the Lord: for his name alone is excellent, his glory is above the earth and the heavens.*

Vers. 14. *He alone exalteth the horne of his people, the praise of all his Saints, even of the children of Israel: a people near unto him. Praise ye the* LORD.

In the last place, he pointeth at the glory of God manifested to the Church, for which all Gods people are bound to praise him. *Whence learn,* 1. The praise of God for what he doth to, and for his Church is above all the rest of his praises, from the rest of his works as farre as the work of redemption, grace, and salvation to sinners, is above the works of creation and worthy to put the capestone upon the rest of the work of his praises, as here it is placed. 2. Beside all the use and benefit which the Lords people have of the whole works of Gods hands, he lifteth them up in strength, victory and glory over all their enemies, and over all other incorporations in the world, who are but slaves to sinne and Satan in comparison of them: *He also exalteth the horne of his people.* 3. The exalting of the strength, victory and glory of the Church, standeth mainly in the exalting of the Messiah, or of the Kingdom of the Messiah represented by the exalting of *David*; for Christ is the *horne of his people,*

in whome their victory and glory is obtained, and maintained unto them; and therefore the *horne of his people* is expounded here to be, *The praise of the Saints*. 4. Those are the true childeren of *Israel*, who glory in Christ as their strength, their victory, and glory, and to study do be in effect *Saints*: for, *his people*, and his *Saints*, are here expounded to be, *even* the children of *Israel*. 5. Students of holinesse, who glory and rejoyce in Jesus as their strength, victory, righteousnesse, and salvation, and who are wrestlers for the blessing as true Israelites, are the Lords people in a more straite union with God, then any other people in the world; *A people near unto him*: and that in regard of their Covenant with God, their incorporation in Christ, and the inhabitation of the holy Spirit in them, and the mutual love between God and them. 6. Of all people in the earth, people of God have most reason to praise their Lord: *Praise ye the Lord*.

PSALME CXLIX.

THis Psalme is a ninefold exhortation of the true members of the Church, who are belivers and Saints in effect, to praise God for saving grace bestowed on them, and for speciall priviledges granted unto them; not only above what is given to the world, but also above what is given to the visible members of the Church, who are not as yet converteth: where unto some reasons or motives unto the obedience of those exhortations are added.

Vers. 1. *PRaise ye the LORD: sing unto the LORD a new song: and his praise in the Congregation of the Saints.*

From

From the firſt two exhortations; *Learn*, 1. The elect, regenerate, or true believers, have a ſong of their own, for mercies proper to them, beſide the praiſe which they have to give for the Lords work round about them, and therefore they have a proper reaſon to praiſe God for their own particular: *Praiſe ye the Lord.* 2. The ſong of the redeemed elect and converted, is a new ſong which ſhall never wax old, nor be cut off, an everlaſting ſong: *Sing unto the Lord a new ſong.* 3. It is Gods ordinance, that the worſhippers of the Lord ſhould have aſſemblies and meetings, wherein publickly and joyntly they may glorifie the Lord in proclaiming cheerfully his praiſe: *Sing his praiſe in the congregation of the Saints.*

Verſ. 2. *Let Iſrael rejoyce in him that made him: let the childeren of Sion be joyfull in their King.*

From the third and fourth exhortation; *Learn*, 1. It is the Lords command, that his people rejoyce in himſelfe, with a joy above all the joy which they can have in the creatures, which God hath given to them, that they may the more chearfully praiſe him: *Let Iſrael rejoyce in him.* 2. The Church of the elect and renewed Saints, is the ſpecial workmanſhip of Gods grace, not only as his creatures, but alſo as his new creatures, created in Chriſt Jeſus unto good works: *Let Iſrael rejoyce in him that made him.* 3. The Church is a peculiar Kingdom by it ſelfe, whereof God is King in a peculiar way, able to govern his people by his Word, diſcipline and Spirit, and to defend his Church and all his own ordinances therein, to the comfort of all the true members thereof: *Let the childeren of Sion be joyfull in their King.*

Verſ. 3. *Let them praiſe his Name in the danſe: let them ſing praiſes unto him with the timbrel and harp.*

From the fifth and sixth exhortation to praise God; *Learn*, 1. The joy of the believer, is a great and growing joy, arising from rejoycing, in the former verse, to exalting, in this verse, signified by *dancing*: *Let them praise his Name in the dance.* 2. The joy of the godly is a compleat joy, imploying all, and filling all the powers of the soul, signified by musicall instruments used in the pædagogy of the old Church: *Let them sing praises unto him with the timbrel and harp.*

Ver. 4. *For the LORD taketh pleasure in his people: he will beautifie the meek with salvation.*

Of these exhortation he giveth two reasons. *whence learn*, 1. The Lord loveth believers and repenteth not, but resteth in his love, and taketh pleasure in his workmanship upon them: *The Lord taketh pleasure in his people.* 2. The constancy of the Lords love towards his people, is the ground of the Churches constant Joy in God, and perpetual praising of him: *Let them sing praises to him with the timberel, and the harp*: for the Lord taketh pleasure in his people. 3. Whatsoever matter of joy believers or true Saints have in God, yet they are acquainted with as much affliction in the world, as emptieth them of rejoycing in themselves, humbleth them, and subdueth their spirits, and maketh them to aime and endeavour without fretting or grudging, to digest all the Lords dispensations toward them, and for this cause the believers or Saints, are called *meek*. 4. Albeit the affliction wherewith the godly are acquainted; doth obscure their blessednesse, and hide the beauty thereof before the world, yet God in love to them, oft-times wipeth off the black and blemish of affliction, by giving them glorious delivery, and at length he giveth to them full salvation: *He will beautifie the meek with salvation.*

Vers. 5. *Let the Saints be joyful in glory: let them sing aloud upon their beds.*

6. Let

6. *Let the high* praiſes *of God* be *in their mouth: and a two edged ſword be in their hand.*

From the ſeventh, eighth and nineth exhortations to praiſe God; *Learn*, 1. The godly, or true members of the Church, are Gods favourites, endued with grace, accepted through the beloved: yea, and are good to ſuch as they live among; for ſo much doth the word *Saints* import. 2. The believer may be joyfull now, for the glory hoped for, and may glory in the promiſed bleſſedneſſe, as if it were already poſſeſſed: *Let the Saints be joyfull in glory.* 3. The joy allowed upon the Saints, is a laſting joy, both day and night; a joy which when they are moſt retired, may be moſt enjoyed, which being examined in ſecret ſhall be found ſolid; a joy full of quiet, reſt and peace, as if they were reſting in their beds; a joy which ſhall continue with them, when their bodies are lying in the grave: for thus much may the words bear in divers reſpects; *Let them ſing aloud upon their beds.* 4. The praiſes of God ſet down in his word, wherein the Lords Name and attributes, the Lords promiſes and glorious works, eſpecially done in favour of his Saints, are ſet down, are the matter of the Saints confidence, gloriation and joy, worthy to be talked of and openly declared in the audience of others, for the glory of God and edification of people: for what the Lord is, to wit, wiſe, powerfull, mercifull, juſt, &c. that the Lord is for his people, and for every believer in him; and therefore *Let the high praiſes of the Lord be in their mouth.* 5. As the Word of God wherein Gods praiſes are ſet down, is the matter and warrant of the Saints joy and confidence in God, ſo alſo is it a powerfull weapon to overturn all adverſaries power whatſoever, both bodily and ſpiritual: *Let the praiſes of God be a two edged ſword in their hand.*

Verſ. 7. *To execute vengeance upon the heathen:* and *puniſhments upon the people.*

8. *To binde their Kings with chaines: and their nobles with fetters of iron.*

9. *To execute upon them the judgement written: This honour have all his Saints. Praise ye the LORD.*

By way of motive unto the obedience of the former exhortations to rejoyce in God, and glorifie him, he subjoyneth a speciall use of the praises of God set downe in Scripture in relation to enemies, and persecutors of the Saints, over whom all believers have a spiritual victory by faith in God, so that as the Lords Officers, they may pronounce doom and sentences condemnatory against all their enemies great and small, according as the Scripture giveth them warrant. And this doom and sentence of judgement pronounced by the believer, whether in his own minde or vocally, as occasion offereth, must have execution undoubtedly following upon it, according to what is written in the Scripture, and this is no small honour allowed upon the Saints. *whence learn*, 1. The elect and regenerate, believing students of holinesse, have enemies both without the Church visible, and within it, both *heathen* and *people*. 2. God will be avenged upon them all great and small; for it is presupposed that *vengeance* must be executed upon *the heathen*, *and punishment upon the people*. 3. The believers are in a sort executioners of this vengeance, because they as doomsters, do take the sentence from the mouth of God, the just Judge, and pronounce doom on them, whereupon in the set time followeth execution; the Word of God falling on them in effect, as a sharp sword to cut them asunder: thus the truth and justice of God with his other attributes, all being parts of his praise, *Are a two-eged sword in their hand: to execute vengeance upon the heathen, & punishment upon the people*. 4. The greatest Monarchs, Rulers and Judges among men, are subjected unto the Word of God, and must be bound either to the beliefe and obedience of it, or unto the punishment & vengance pronounced against the transgressors thereof, so fast as if they were bound in strongest fetters: for the praise of God in the mouth of his Saint, are, *To binde their kings with chaines, and their nobles with fetters of iron*. 5. The Lords childeren and Saints must not do wrong to Kings or Nobles, or to any man else; they must neither pronounce nor execute judgement according as they please, but as the writ-

ten

ten Word of Gods preſcribeth or alloweth: for here they are tied, *To execute nothing upon them, ſave the judgement written.* &c. Theſe priviledges are ſpiritual and common to all believers, who according to their places and callings, where publick or private, may for their own comfort, and for others edification, accordingly apply the Word of God to themſelves, and againſt their enemies: for, *This honour have all his Saints*, and therefore they ought in a ſpecial manner to bleſſe God for their priviledges: *Praiſe yea the Lord.*

PSALME CL.

IN this Pſalme the Spirit of the Lord doth call upon us thirteen times to praiſe the Lord: Each exhortation pointeth forth God to be the only object of praiſe. The firſt and the laſt exhortation is to all, to praiſe God abſolutly, without giving any motive more then his very Name importeth, which indeed is a ſufficient reaſon: for ſeeing the Lord is God, who hath his being of himſelfe; and all the creatures have their being of him and dependance on him, it followeth of neceſſity, that he is praiſe worthy in himſelfe, and deſerveth to be praiſed by all his creatures. The ſecond, third, fourth and fifth exhortations, have reaſons and motives annexed unto them, as the matter of his praiſe, *v.* 1,2. The ſixth, ſeventh, eighth, nineth, tenth, eleventh, do teach the matter of his praiſe, under the termes of the Levitical ſervice, *v.* 3,4,5. and the twelfth poincteth at the perſons or ſpecial party, which muſt yeeld the praiſe unto God, with a reaſon inſinuated, moving thereunto, *v.*6.

Ver. 1. PRaiſe ye the LORD: *Praiſe God in his Sanctuary: Praiſe him in the firmament of his power.*

2. *Praiſe*

2. Praiſe him for his mighty acts: praiſe him according to his excellent greatneſſe.

From theſe exhortations which have motives annexed to them; *Learn*, 1. The holineſſe of God (which is the unſtained clearnes and untainted glory of all his attributes, ſuch as are his wiſdome, power, juſtice, mercy, and all the reſt of his properties mentioned in Scripture) is the ſubject of the Saints praiſing of God in the Church, and of Spirits praiſing of him in heaven; for the word in the Original doth bear, *Praiſe the Lord in his holineſſe, in his Sanctuary, in heaven his holy place.* 2. The holineſs of God ſhould be mainly looked unto by all men, who are about to praiſe him, that our hearts and mouths may be rightly framed for ſo high a ſervice, and we may beware to take his Name in vain: for he will be ſanctified of all that draw neer unto him, eſpecially in the work of praiſe: *Praiſe God in his holineſſe.* 3. Matter of praiſe is furniſhed to us, in the wiſdome and power of God, which is to be ſeen in the creatures, and particularly in the frame of the ſtories of heaven; in the firſt whereof, his power ſupports the huge weight of waters in the clouds; in the ſecond, the ſtars and planets move, and make their circles conſtantly; and in the third, Heavens, Angels, and Spirits of juſt men made perfect do praiſe God; *Praiſe him in the firmament of his power.* 4. Matter of praiſing God is furniſhed by his manifold mighty acts, to be ſeen in the powerfull ſuſtaining, ruling and employing of all his creatures, as he ſeeth fitteſt for his own glory, for the building of his Church, delivering of her from dangers, and overthrowing of her enemies; *Praiſe the Lord for his mighty acts.* 5. Matter of praiſing God is furniſhed in his wonderfull greatneſſe, and in the rayes of excellency, ſhining in all his diſpenſations, and manner of governing the world, ſuſtaining ſome individual creatures, which are ſtill the ſame, from the Creation, and multiplying others in their kinde, to the aſtoniſhment of a ſerious beholder; *Praiſe him according to his excellent greatneſs.*

Verſ. 3. *Praiſe him with the ſound of the Trumpet: praiſe him with the Pſaltery and Harp.*

4. *Praiſe*

4. *Praise him with a Timbrel and dance: praise him with stringed instruments and Organs.*

5. *Praise him upon the loud Cymbals: praise him upon the high sounding Cymbals.*

Here are other six exhortations, teaching the manner of praising God under the shadow of typical musick, appointed in the Ceremonial Law. *whence learne*, 1. Albeit the typical Ceremonies of musical instruments in Gods publick worship, belonging to the pædagogie of the Church, in her minority before Christ, be now abolished with the rest of the Ceremonies: yet the moral duties shadowed forth by them, are still to be studied, because this duty of praising God, and praising him with all our mind, strength and soule, is moral, whereunto we are perpetually obliged. 2. The variety of musical instruments, some of them made use of in the Campe, as trumpets; some of them more suitable to a peaceable condition, as Psalteries and Harps; some of them sounding by blowing winde in them; some of them sounding by lighter touching of them, as stringed instruments; some of them by beating on them more sharply, as Tabrets, Drums and Cymbals; some of them sounding, by touching and blowing also, as Organs: all of them giving some certain sound, some more quiet, and some making more noise: some of them having a harmony by themselves; some of them maketh a Consort with other instruments, or with the motions of the body in dancings, some of them serving for one use, some of them serving for another, and all of them serving to set forth Gods glory, and to shadow forth the duty of worshippers and the priviledges of the Saints: The plurality and variety, (I say) of those instruments, were fit to represent divers conditions of the spiritual man, and of the greatnesse of his joy to be found in God, and to teach what stirring up should be of the affections and powers of our soul, and one of another, unto Gods worship; what harmonie should be among the worshippers of God, what melody each should make in himself, singing to God with grace in his heart, and to shew the excellency of Gods praise, which no meanes nor instrument, nor any expression of the body joyned thereunto, could sufficiently set forth: and thus much is figured forth in these exhortations to praise God with

Trum-

Trumpet, Psaltery, Harp; Timbrel, Dance, stringed instruments; and Organs, loud and high sounding Cymbals.

Ver. 6. *Let every thing that hath breath, praise the* LORD: *praise ye the* LORD.

In the twelfth exhortation, pointing at the party called upon to praise God; *Learn*, 1. Living creatures, which draw breath and give unto, and take from God their life afresh every moment in their breathing, do above all visible creatures speak most to the praise of Gods wisdom & power inframing & preserving of them: *Let every thing that doth breath, praise the Lord.* 2. Of all living creatures, men are most bound to praise God, as they in whom God in the Creation, and in their several generation from age to age, did and doth breath the Spirit of life, and of all men those are most bound to praise God, on whom he hath bestowed his holy Spirit: and howsoever the Lords works in all men shall speak to his praise, how wicked soever men shall be, yet only renewed soules, in whom God hath breathed his Spirit, as the word *breath* in the Original may bear, shall voluntarily and sincerely praise God: *Let every thing that hath breath praise the Lord.* 3. The Spirit of the Lord, when he gave the Psalmes to the Church of the Jewes, had an eye toward the rest of the world, of whome he was in his appointed time to exact this Song of praise: and so we who are Gentiles, brought unto the society of the Church, are bound to joyne in the work with them; and when we are joyned and when all who are to be converted are joyned, yet are we all too few, to bare up the Song of Gods praise; and therefore to shew this, it is said, *Let every thing that hath breath praise the Lord.* 4. When we have said all we are able to say for Gods praise, we are but to begin again anew; for this are we taught by the renewing of the exhortation, in the close of sundry Psalms, and here also at the end of all the Psalms: *Praise ye the Lord.* And after us must all the creatures come in their own kinde and order, to offer up praises also, as we are taught, *Rev.* 5. *v.* 12. where after that elect Angels and Saints, whose number was ten thousand times ten thousand, and thousands of thousands, had sung their Song, saying, *with a loud voice, worthy*

thy is the Lamb, that was ſlaine, to receive power and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing. Then it followeth, v. 13. *And every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I ſaying, Bleſſing, Honour, Glory and Power be unto him that ſitteth upon the Throne, and to the Lambe for ever and ever.*

FINIS.

BOOKS *newly printed by*

RALPH SMITH.

Maſter *HUTCHESONS* Expoſition of *Obadiah, Jonah, Micah, Nahum, Habakkuk and Zephaniah.*

A Practical Diſcourſe of Prayer, ſhewing the Duty, Neceſſity, and the ſeveral ſorts of Prayer, by Mr. THOMAS COBBET.

The CHRISTIANS CHARTER, ſhewing the priviledge of Believers: the third Edition, very much inlarged, by Mr. *WATSON*, Miniſter of *Stephens Walbrook*——

Alſo Mr. *WATSONS* Treatiſe of *CHRISTIAN CONTENTMENT*, the ſecond Edition.